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THE UNITARIAN

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FOUR ROADS TO JUDGMENT.

"O, wad some Pow'r the giftie gie us
To see oursels as others see us!
It wad frae mony a blunder free us
And foolish notion."

Or could we judge our ainsels either
As strictly as we judge our brither,
Fewer the fauts ta'en a' thegither
To need redressin'.

Then next the sentence we might render
On ithers' fauts wad graw mair tender;
As if we were oursels th' offender
To need confessin'.

And seeing all our motives clearly,
Neebors wad learn to judge us fairly;
And peace on earth wad come richt early,
Wi' heaven's blessin'.

In that guid rule the saints ca' golden
Are a' these simple truths enfolden.
Were ilka mon to that beholden
'Twad cure transgressin'.

N. SEAVER, JR.

Templeton, Mass.

THE FELLOWSHIP OF THE SPIRIT.

A SERMON, BY REV. C. G. HOWLAND, LAWRENCE, KANSAS.

The main purpose of a church is the cultivation of a gentle, earnest and devout life, for without gentleness and seriousness the work of life can not be well done; the world will be a scene of discord, our relations with each other that of strife, and no high thoughts will temper and dominate the soul. I do not suppose that any church perfectly fulfills this purpose. Ours does not, and it must often be to a great extent the fault of the ministers; to what extent in any given case it might be hard to tell. They do not always meet the religious needs of their congregations. A merely critical temper that stops to analyze an emotion before giving it expression, and then perhaps throws it contemptuously away, has spoiled many a minister; and a disposition to find no helpfulness or meaning in a hymn or Bible verse because the literal one is not true, has spoiled many more by making the service intellectual, shallow and prosaic. Religion is not made up wholly of clearly perceived fact, any more than is poetry. Without glow and warmth and things vaguely felt and dimly seen, religious expression is cold and uninteresting. I do not mean mere rhapsody when I speak of warmth,—for I set no value on that—but intelligent conviction pressed and urged with all seriousness and affection.

It has been our habit to cry out against feeling and emotion, and to put all the emphasis on intellectual clearness. Intellectual clearness is a great thing, and without a fair measure of it a man's belief will be a wretched jumble; but beside a fair measure of clearness and consistency there must also be some degree of enthusiasm to vitalize conviction, else it will fall on the mind like a demonstration in mathematics, when it should come to the soul like a strain of music or poetry.

In dealing with questions that deeply affect our interests, with the incidents of our common lot, with the thoughts and movements of men as they are announced in literature and the daily press, it is not always proper or prudent to be unmoved. There are times when sensibility and feeling are in place, for many of the events that occur around us are pathetic, and we all have a sense of the mystery of things. There are those that cannot think of the universe in which they live but with awe; there are others whose voices tremble when they speak of the unceasing and measureless pain of life. The

man of mere intellect may look at a dead and mangled child in the street, or on a battle field in the midst of its roar, or at a blazing world as it sweeps by, with no feeling but that of scientific curiosity, —facts of nature which it is interesting to note. But most men cannot do that. The world is for something else besides cool study. The cultivation of the intellect is of vast importance, but it is only a part of the interest of a human being. There is a realm of moral and religious sentiment, a world of feeling and emotion, which bear upon some of the greatest concerns of men, and which no wise teacher will neglect. It is the realm of the creative faculties, the source chiefly of art and music, poetry and religion, with which the knowing faculties that investigate nature have but slight relation. The struggles of men with nature and with one another ; their falsehoods and their fidelity ; their scorn and their veneration ; their exultation and their sorrow; their courage and their despair ; their love and their hate; their birth and death,—these are the sum of human existence, and they find their way into everything we say or do ; these are the subjects of the world's literature ; of the highest and most passionate expression of the greatest spirits of the race.

A church is also, very naturally, a philanthropic agency, a center of charitable activities. Those who would do the most for their fellow-men must help them in two ways, outwardly and inwardly: they must feed and clothe the destitute, while they awaken and strengthen the inner life. From the earliest period until now the Christian church has been a center of benevolence, and what it has done in this way to assuage the misery of the world would justify its existence. Every church is bound to do what it can of this work of mercy, but the demand may not be so great in one community as it is in another. And then, not every minister can be a practical philanthropist. He may be humane and charitable enough, and yet have no judgment in making the most of his own or other people's benefactions; indeed he may be a person of extraordinary kindness and still have almost a repugnance to going from house to house inquiring into the condition of the inmates. But the church has always taught, and every division and subdivision of the church has taught, that charity is one of the first virtues,—not merely the giving of alms, but that generosity and nobility of nature which prompt the kindly deed. In the legends of the Catholic church there are many stories of the great rewards which came to the doer of some small act of charity. Matthew Arnold tells in very pleasant verse the story of St. Brandan sailing one Christmas night in the Northern Sea. He went near a towering iceberg and was astounded to see upon it the figure of a human being. The Saint watched curiously and soon discovered by his scowling eye and tufted red hair that it was Judas, whom the Saint supposed was in a very different place; but Judas explained that once in the streets of Joppa a wretched leper begged for help and he covered him with his cloak. He had forgotten the service, but on the first Christmas night after he was sent to hell, an angel came and told him to go find an hour's relief from torture on the polar iceberg, and every Christmas night he had that brief respite from pain as a reward for a small kindness to a poor leper.

Sometimes the intellectual life covers all the interests of the soul, instead of those which are merely philosophical, literary and scientific, and when it does, the whole nature is enriched and exalted. It is a deeper awe and reverence that overshadow one who knows what a universe it is around him, if he still retains his spiritual beliefs. The satisfaction which comes from a knowledge of the material world is not the highest, but when to that is added a knowledge of the human world and a lively interest in its struggles and aspirations, and faith in a moral purpose at the center of all, there is the basis for the fullest and noblest joy a man can ever know. It is coming to be one of the incidental aims of the church to help the intellectual life, and by showing what has been discovered on the earth and in the heavens,

and what men have thought and said and done in all the great fields of effort and inquiry, to broaden and elevate the religious view.

The fellowship of saints is becoming wider and wider every day; old barriers are thrown down and those who believe in the spirit rather than the letter, come together and find an uplifting friendship. The very act of coming together brings a blessing. Faith in God and in all good things is instantly strengthened. The church to which we belong has parted with many old beliefs which we think were a hindrance to divine faith and love, but the eternal foundations remain. The principal source of all is left.

"One thought I have, my ample creed,
So deep it is and broad,
And equal to my every need,—
It is the thought of God."

Here is height, and depth, and love, and wonder, beyond all measure, beyond all imagination. Sometimes I feel that I cannot speak when I think of God! How the thought of him tranquilizes and softens, and subdues the heart! And whatever wreck may come to those "little systems which have their day," we believe they are "broken lights" of the Infinite; a part of "the education of God;" the soul trying its wings and gaining strength for a higher flight. Amid all the ruins the soul survives, and it is bathed in the quickening breath of the Most High as it has always been! What sacred joy is here, and what mighty promise for the children of men!

THE OLD BIBLE STORIES.

[*Chapters from the Forthcoming Book of Bible Stories by Brooke Herford.*]

I. The Story of Creation.

In the old times long ago, in the childhood of the world, when men first began to think, one of their first thoughts was—How did everything come to be? How did *the world* come to be? How did *man* come to be?

Nobody could really tell. They talked to their wise old men about it, but the wisest old men could only say, that when they were little children everything was just as it was now that they were old. Still, people did not think it could have been always so. Sometimes as they wandered from place to place in hunting, they would come to wide swamps and marshes where there was no firm land, but only great mud banks, and wide stretches of black, deadly looking ooze and slime—places where cattle could not stand, and only fish and waterfowl and great water snakes and monstrous crocodiles could live. And as they looked at such places it might well seem to them as if this must be about what all the world had been at first. So it came to their minds what a good, kind power it must have been, that had separated the firm land, and then covered it with grass and flowers and trees, and caused the cattle and deer and all animals to live upon it, and then at last—to crown it all—had made man. Thus, little by little, as they talked of all this to one another and told it to their children, the *story of creation* shaped itself out. And this was how they told it, just as we read it to-day at the beginning of our Bibles:—

In the beginning, they said, God created the heavens and the earth; and the earth was without form, like a great black watery waste, and darkness was over all. And the spirit of God moved upon the face of the waters. And God said: "Let there be light", and there was light, and God saw the light that it was good. And God divided the light from the darkness, and he called the light *day*, and the darkness he called *night*. And so was the first day—the night, and the morning.

And then God made all the wide expanse of sky—they called it the "firmament" because they used to think that the sky was something firm and strong; and so he divided the waters of the sky from the waters of the earth; and God called the firmament *heaven*. And there was evening and there was morning—a second day.

Again God said: "Let the waters be gathered together into one place and let the dry land appear." And God called the dry land *earth*, and the waters

he called *seas*. And the earth brought forth grass, and plants yielding seed, and trees bearing fruit after their kind; and God saw that it was good. And the evening and the morning were the third day.

And God said: "Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for seasons and for days and for years." And God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God saw that it was good; and there was evening and there was morning, a fourth day.

And then God said: "Let the waters bring forth abundantly the moving creatures that have life, and birds that may fly above the earth." And God created the great sea-monsters, every living creature that moveth in the waters, and every winged fowl after its kind. And God saw that it was good; and God blessed them all saying, "Be fruitful and multiply, and fill the waters." And the evening and the morning were the fifth day.

Then God caused the earth to bring forth living creatures after their kind, cattle and creeping thing and beast of the earth, and everything that creepeth upon the ground. And God saw that it was good. And then, last of all, God said: "Let us make *man* in our image after our likeness; and let men have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." So God created man in his own image; in the image of God created he him; man and woman, created he them. And God blessed them, and God said unto them, "Be fruitful and multiply, and fill the earth and subdue it." And God saw everything that he had made and behold it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God rested from all his work which he had made. And God blessed the seventh day, because in it he rested from all his work which he had created.

That is "The story of creation" as they told it age after age, and as it has come down to us in the Bible. "But is it true," you ask. Who can tell? It is not history, as of something that any one had seen. No one was there, in the beginning of all. It is all more like a beautiful hymn,—just their thought, as they looked at all things, and made out as well as they were able, how all came to be. Now, however, men are wiser in many things than those people of the ancient world. We know more about nature. Wise men have looked into the rocks and learned many things about the early ages of the world, which were not known when the people of the old, old time used to tell this story of creation by their camp fires. They have found that these different changes, for which in the world's childhood men thought God would only take a day, must really have been going slowly on through thousands, perhaps millions of years. But the greatest thoughts in that old story are true forever: that it must have been a good, kind power, God, who has caused the whole to be; and, that it was not made all at once; and that somehow, in the making, man came last of all. Only, the grandest truth of all, perhaps, is, that the creation is still going on! Instead of God having finished everything in six days, and then resting, God is always creating the world, always working. He is working still, in the air, and in the earth and in the water; working in plant and animal; working in the mind and heart of man; working in every snow-flake and every little flower, and in every little child; making the world a little more wonderful and beautiful, every year we live.

Yes, and there is another great thought for us: He wants all of us to work with him, to make the world ever better and better!

II. The Garden of Eden.

How did all the trouble and sorrow and sin come into the world? To those people of the old time this was one of the puzzles of life, and indeed it always has

been. Why should men and women have to work so hard and to be so tired? They saw all sorts of weeds growing without anybody doing anything for them; but when they wanted to grow wheat to make their bread, they had first to plough the ground, and then to sow the seed, and then to root out the weeds, and sometimes, even then, there would come blight, or insects, or seasons so dry that all the crop would wither! There were plenty of stones lying about, but they were not of the right shape to be of any use. When they wanted a sharp stone for a knife or an arrow-head (for they had no iron or metal in those old, old times), they had first to to look for some very hard kind of stone, and then they had to spend hours and days in chipping it into the right shape. Then, sometimes, there came terrible thunderstorms and floods; and sometimes wild beasts carried off their children, or the little ones fell and cut or hurt themselves. And what made life still harder, there were some people who were passionate and cruel, and very hard to live with. Sometimes everything would seem very bright and happy for a time, and all would go well. But then, again, everything would go wrong, and people would be quarreling and fighting and the world would seem all dark and miserable. Still, as people thought of it all, they felt that there was so much that was good that they were sure that the great power who had caused it all to be, and whom they called God, was good; but then, if he was good, how came all the trouble and sorrow and pain and sin?

Had it been always so?—they asked of their wise old men. But even these could not tell; only, they *thought* not, for it seemed to them that when they were young the world was happier, and they had heard their fathers say that once the earth had been all beautiful and happy, and that it might be so yet, if every one did right. And so, as the ages passed, their thought about it all shaped itself into this story:—

When God made the first man and woman, he put them into a part of the world which was all like a beautiful garden, or paradise. There were pleasant grassy places, and flowers of many colors, and great trees to shade them from the sun; and round it flowed four great rivers from the land of gold and precious stones to keep it separate from the rest of the world. In that fair garden-land which they said was called Eden, every kind of fruit was growing of itself, so that for food they only needed to gather what they wanted. And pleasant springs rose up in shady places, at which they could always drink. The animals came around them,—cattle and sheep, and deer; and rabbits and hares ran among the grass, and even great beasts, lions and bears and elephants, came looking at them with large wondering eyes, but never offered to harm them. And overhead, and in the branches of the trees, were birds of every kind, beautiful birds whose feathers shone like jewels in the sunlight. Nothing ever seemed afraid; the beasts would come quite close, and the birds would light upon their heads, or feed out of their hands. Among all these things lived that first man and woman—Adam and Eve, they always called them—and in those days they had no pain, and never any sorrow or trouble. Better still, they did not even know what it was to do wrong—so all was happiness and peace; and what seems best of all, people thought that in that beautiful garden-land, God was with this man and woman whom he had made. Afterwards, in the later day, when people made out all this as *what had been*, God seemed far away, and only sometimes when it thundered, or the wind roared through the forest trees, they fancied that he must be speaking to them, but could not be sure what he was saying.

But in that happy garden of Eden they believed that he had been quite near, and that he used to talk to this first man and woman, just as they talked to one another.

"O happy paradise!" people cried, "why did our father leave thee? And where art thou, that sometime we may go back there, and all be happiness once more?"

EARLY CHICAGO: FIRST SEEDS OF UNITARIANISM.

Unitarian history in this city begins with the preaching of a sermon on June 26th, 1836, by Dr. Charles Follen. Miss Harriet Martineau, who was present, says of this service:

"We were unexpectedly detained over the Sunday at Chicago, and Dr. Follen was requested to preach. Though only two hours' notice was given, a respectable congregation was assembled in the large room of the Lake House, a new hotel then building. Our seats were a few chairs and benches, and planks laid on trestles. The preacher stood behind a rough pine table, on which a large Bible was placed. I was never present at a more interesting service, and I know that there were others who felt with me."

Dr. Follen, born in Germany in 1796, graduate of the university of Geissen, a man of poetical temperament and overflowing enthusiasm for human rights and universal liberty, became a refugee from his own country on account of his liberal views, in 1825, and five years later was made professor of German literature in Harvard College. In 1835 he gave up this position, and during the next summer he made a Western tour with Miss Martineau, and being unexpectedly delayed in Chicago preached on the Sunday as above recorded. The sermon brought forth fruit.

Three days later, that is, on Wednesday, the 29th of June, a few men met at the office of Beaumont & Skinner, over Clarke's drug store, and organized the "First Unitarian Society of Chicago." It seems very likely that the reason for the organization just then was the great land excitement of that week, which may be described in the words of Miss Martineau:

"Chicago looked bare and raw, standing on the high prairie above the lake shore. The houses appeared insignificant, and run up in various directions without any principle at all. A friend of mine who resides there had told me that we should find the inns intolerable at the period of the great land sales, which bring a concourse of speculators to the place. It was even so. The very sight of them was intolerable, and there was not room enough for our party among them all. . . . I never saw a busier place than Chicago was at the time of our arrival. (She arrived June 22d, 1836.) The streets were crowded with land speculators, hurrying from one sale to another. A negro, dressed up in scarlet, bearing a scarlet flag, and riding a white horse with housings of scarlet, announced the times of sale; at every corner where he stopped a crowd flocked around him, and it seemed as if some prevalent mania infected the whole people. The rage for speculation may be fairly so regarded. As the gentlemen of our party walked the streets, storekeepers hailed them from their doors with offers of farm and all manner of land lots, advising them to speculate before the price of land rose higher. A young lawyer of my acquaintance there had realized five hundred dollars a day the five preceding days by simply making out titles to land. Of course this rapid money-making is simply a temporary evil. A bursting of the bubble must come soon. The absurdity of the speculation is so striking that the wonder is that the fever should have attained such a height as I witnessed.

The immediate occasion of the bustle which prevailed the week we were at Chicago, was the sale of lots to the value of two million dollars, along the course of a projected canal. If sharpers and gamblers were to be the sufferers by the impending crash at Chicago, no one would feel much concerned; but they, unfortunately, are the people who encourage the delusion in order to profit by it. Many a high spirited and inexperienced young man, many a simple settler, will be ruined for the advantage of knaves."

I suspect that this land excitement had something to do with the hasty organization of our Unitarian Society, and the immediate subscription of eight hundred dollars to be paid upon a lot. I only know that the money was raised and paid for a lot on Michigan avenue, that was bought at the great canal sale, for thirty-two hundred dollars, the eight

hundred dollars being 25 per cent. upon the purchase. In the great financial crash of 1837 this lot was lost, being forfeited to the government. The English woman had a clearer vision concerning the inflated condition of affairs in 1836 than most of her friends. She says:

"Others besides lawyers and speculators by trade make a fortune in such extraordinary times. A poor man at Chicago had a preemption right to some land for which he paid in the morning one hundred and fifty dollars; in the afternoon he sold it to a friend of mine for five thousand dollars. . . . There was much gayety going on at Chicago, as well as business. On the evening of our arrival a fancy fair took place; as I was too fatigued to go, the ladies sent me a bouquet of prairie flowers. There is some allowable pride in the place about its society. It is a remarkable thing to meet such an assemblage of educated, refined and wealthy persons as may be found there living in small, inconvenient houses on the edge of wild prairie. There is a mixture of course. I heard of a family of half breeds setting up a carriage and wearing fine jewelry.

"When the present intoxication of prosperity passes away, some of the inhabitants will go back Eastward; there will be an accession of settlers from the mechanic classes; good houses will have been built for the richer families, and the singularity of the place will subside. It will be like all the other new and thriving lake and river ports in America. Meantime, I am glad to have seen it in its strange and early days."

And we are glad that she saw it and left us so vivid a description of that time. Although her prophecy was only partly fulfilled, since the peculiar prosperity of our city never came to an end, but was only temporarily checked, yet there were reverses, and that of 1837, already alluded to, doubtless had much to do with the failure—it can hardly be called less—of the very first Unitarian movement here.

The next Unitarian preaching here after Dr. Follen, was by Rev. Mr. Huntoon, who came in the autumn of 1836 and preached for two months or thereabouts. This was doubtless meant to be the beginning of regular church services, but at the end of the period named, Mr. Huntoon went away, bearing for his services a purse of three hundred dollars in gold,—went away to the older and more promising town of Peoria in this state.

When Mr. Huntoon came to Chicago, application was made for the use of the Presbyterian church, a church which had been "built by the contributions of saints and sinners for the use of the people of the village" and which had been used for town meetings.

But the Unitarians were refused the use of this church, upon the ground that they were not Christians. (How often history repeats itself, and yet with a difference! When the old church at Washington street was burned in 1863, we had the offer of two churches, the Methodist Episcopal on Wabash, and the St. Paul's.) The only place that could be obtained for their meetings then, however, was in the second story of an unoccupied building, at the corner of Dearborn and Kinzie streets, two rooms, each about twenty feet square, separated by folding doors; and it is said by one who remembers those days well, that one room was generally sufficient for the congregation.

Mr. Huntoon, while here, was the guest of Mr. H. G. Loomis, and, being at no expense for board, three hundred dollars would seem to have been pretty good pay for those days. They had a choir, in which was Mr. Abram Clarke, brother of Rev. James Freeman Clarke, of Boston, and one of the proprietors of the drug store, corner of Lake and Clark streets, over which was the office in which the organization of this Society took place. The choir consisted of Abram Clarke, Stephen F. Gale, Mrs. H. G. Loomis, and two young ladies, the Misses Lucretia and Harriet Harmon.

But the little Society, meeting in these upper rooms during the Autumn of 1836, did not prosper, and after two months they gave it up as a failure, and, as I have said, Mr. Huntoon went away.

They, however, did not disband, as I understand the matter, and there is no report that the organization ever believed itself to be defunct. Nevertheless, it is true, that for three years from this first movement, there was no settled minister over this Society, and no regular preaching.

We reach the first solid historical ground again in the autumn of 1839.

Between the autumn of 1836 and the same season of 1839, were three years which are filled in the recollections of the remaining few of our Society who participated in its interests then, by some dim and uncertain impressions of the preaching of the following ministers: Rev. Mr. Barrett, Rev. James Thompson, of Salem, Mass., Rev. Crawford Nightingale, Rev. Dr. Hosmer, of Buffalo, and Rev. Dr. Eliot, of St. Louis.

These are all that can be recalled with any degree of certainty by those whom I have been able to consult, though there may have been others who preached here in those years. And I have not been able to arrange with certainty the order of their coming and going. The balance of probabilities from the documents I have had in hand, seems to me to indicate this order, namely: that the Rev. Mr. Barrett and the Rev. James Thompson, of Salem, preached here in the summer and fall of 1837, occupying the "Mechanics' Institute," a room then sometimes used for religious as well as other meetings, in the second story of the City Hotel, which occupied the present site of the Sherman House, a room also used as a court room. It is certain at any rate that some of the early meetings of our Church were held there.

Then it seems quite definitely ascertained that the Rev. Dr. Hosmer preached here in the summer of 1838 for two Sundays. It is very likely that Dr. Eliot, of St. Louis, had been here before him. But it seems that the Society was reawakened by the coming of Dr. Hosmer, probably in connection with the completion of the magnificent hall, called the Saloon. This was a much better hall than Chicago had known before, and gave our infant Society a much better place of meeting than it had been able previously to obtain.

In the autumn of 1838, as I judge, was the period of the ministration of the Rev. Crawford Nightingale, who remained here it is said two months—a wide-awake man intellectually, and a vigorous and good preacher, but he was thought to be somewhat unclerical in his manners. It seems that the chief fault found with him was that he would pull at the rope when crossing the ferry in going to church; at any rate he seems to have gone away at the end of two months. He is still living, and will be able to correct any misstatements I may have made concerning him. According to some authorities the Rev. Mr. Barrett succeeded him instead of preceding him by a year. Mr. Barrett, whenever he came, made and left a good impression; a direct, forcible speaker, fearless, and withal a little blunt in his way of putting things.

In 1839 our Society deeply felt the need of a settled minister, and there was a good deal of correspondence going on between its officers and the officers of the Unitarian Association in Boston, concerning the possibilities of obtaining a settled minister.

There was also, and still is, in Boston, a society having funds in trust for propagating the gospel among the Indians and others. The funds of this society were drawn upon a good deal for the expenses and support of the ministers I have just named, who visited Chicago between the years 1836 and 1839. The distribution of this fund seems to have been in the hands of Rev. Francis Parkman chiefly, and in the year 1839 he offered to contribute five hundred dollars, at the rate of ten dollars a Sunday, toward the support of a clergyman, if the Chicago people could contribute a like amount. What came will be told in another article.

DAVID UTTER.

Chicago.

A native newspaper of India makes this pertinent remark: "Our liquor traffic begins by hanging a sign over the door, and ends by hanging a man on a gibbet."

HAGAR.

Into the wilderness she wandered,—
Sweet out-cast Hagar with her boy at breast—
And wailing loud, she mourned her fate and pondered
His sad lot o'er, and sorrowed sore distrest
Until, to spare her keener anguish,
She cast her blessed burden down and turned
Her face away:—she would not see him languish,
O'er whom her bleeding mother-heart so yearned.

Ah, well! we all have heard the story:—
The angel-voice uplifted in command;
The promise fair of fame and honored glory,
Awaiting her throughout the budding land;
And so it was by taking up her burden,
By bidding him her weary neck enfold,
That all of hope and peace and heavenly guerdon,
Found Hagar in the wilderness of old.

JULIE M. LIPPMANN.

Brooklyn, N. Y.

TEMPTATION FROM THE STAND-POINT OF EVOLUTION.

Modern science firmly believes with the ancient Jews, that there is but one Ruler and Creator in all this universe. The same laws are found to prevail everywhere and always. It is not one power that pours out the sunshine and another that stirs up the tornado. It is the same power in everything.

Therefore, when man is tempted, it must be ultimately from God that his temptation comes. Jesus declared that not a sparrow could fall without God's notice, and modern science affirms that not an atom can be moved from its place in all this wide universe save by his will and power. So in dealing with temptation we have to do, not with some short-sighted, malicious devil, but with the infinite Creator.

Now evolution teaches us that man is rising from a brutal state to one of civilization and refinement. But the only two powers that are seen to move him are heredity and environment, and by heredity he ought to be what his ancestors were before him, he ought to inherit their nature and life; while the influence of environment would be to make him change, as it made all the other living things about him change.

Yet, to our surprise, we find that he does not remain as his sires were, nor does he change as his fellows of the brute creation change. He steadily rises above both his fathers and his fellow creatures. Then it would follow that there is some other power affecting him. When one of the planets was found to leave its orbit, astronomers at once concluded that some unknown body must be attracting it, and thus a new planet was discovered.

And in the same way something else than the visible forces of heredity and environment must be influencing man in his career. Some power must be deflecting him from the course he would take if left to those influences alone. They are like momentum in a planet. They would bear him forward in a straight line forever, or in the same line with all the rest of creation. If there were nothing but momentum at work on our earth, it would sweep at once in a straight line away from the warmth and light of the sun into the cold and darkness of infinite space. But there is another power tugging at the heart of our planet. Gravitation is steadily drawing it towards the sun, and so it keeps to its regular orbit, changing its original course each moment in obedience to the mighty power of the great central orb.

And even so there is a great power tugging at man's heart, steadily drawing him aside from his original course, deflecting him from the ways of his fathers, toward the great central Luminary, whose light and warmth he feels more clearly year by year.

That is the evolutionist's idea of temptation. It completely reverses the old idea. According to the old view, man was originally holy and had to be tempted to sin by an evil God. According to the new view man was originally a brute, and he is being constantly tempted to lay aside his brutal nature and become more holy, more loving, more God-like.

It cannot be absolutely bad to be a brute, for if it were, God would never have made brutes. But it is certainly better to be a man than a brute, and so God is constantly tempting man to

leave his brutal ways for more manly ways. If man persists in keeping to the brutal ways of his sires—persists in keeping his old moral and religious customs—he sweeps away from the light and warmth of the great central orb into outer darkness and coldness. He feels the tugging at his heart less and less. He is no longer tempted to quit the ways of his fathers. He becomes more set in them even than his fathers were, and he rushes on to his dark fate.

But the man who yields to the new power tugging at his heart, the man who feels the warmth and recognizes the glow of the great Source of light and heat,—that man does not always find it easy to break away from the past. It holds him in its dead grasp. So that it often seems as if there really were some hostile power tempting him away from God. But it is not a hostile power, any more than the earth that presses on the seed and seems to keep it from light and warmth is a hostile power. The earth is necessary for the growth of the plant. It furnishes it with food and drink. It gives it a firm foundation for its roots so that it can lift its leaves and blossoms to the sun. And so man's past is the soil out of which his loftier present is to spring. Rooted in that past he shall attain to a nobler future.

And it is not merely the past of our ancestors that we have got to break with, to turn from. We must turn from our own past. Every moment we must turn sun-ward. It is not enough to turn once from the error of our way, to be converted once for all, after the style of a revival meeting. We must be converted every day, every hour, every moment. Our planet turns sun-ward every instant and thus keeps true to its orbit, and in like manner if we would keep our lives true and symmetrical we must turn ever towards the light.

The man who goes on his old ways for years, sweeping out into the dark, farther and farther from the sun, and then under the excitement of some wandering revivalist makes one tremendous plunge towards the light, is something like a comet. Coming from the unknown darkness, it goes rushing right at the sun. There is a blaze of glory for a day or two, eclipsing all the regular planets of the system. Then the erratic meteor vanishes as suddenly as it came, and is heard of no more for a hundred or a thousand years, as the human convert is heard of no more till the next revivalist appears.

Some of the doctors of divinity have thought that comets were places of confinement for the wicked, in which they were roasted for a few days and then frozen for a millennium. We certainly do not wish to make our lives any such hells as that. We wish to move on the way God has appointed, yielding each hour to the drawings of his spirit, and as they say the planets are steadily swinging nearer to the sun, so we would have our lives swing ever nearer to the Source of Life and Light.

A. W. Gould.

Manistee, Mich.

UNION WITH UNIVERSALISTS.

No one need be frightened at this caption. It is not at all likely that either the Unitarians or the Universalists, as a denomination, would even consider, much less consent to, a proposal to be merged in the other, or in a new movement with a common name. Neither is this desirable. The names and historic traditions of the two denominations have a value that ought not to be thoughtlessly sacrificed. But there are various kinds of union,—of coöperation, fellowship, sympathy. There appears to be no good reason why there should not be a large measure of practical union between the workers of both denominations. There is no substantial difference in religious position. There is less of diversity of opinion among the Universalists, which have all been organized around the same statement of faith. But many Universalists hold essentially the same views of religion and the Bible as even the more radical Unitarians. But the main question is,—what are some of the disadvantages of separation, the benefits of union for religious work, and what are some of the kinds of work that can be done better

by union than by working separately? It sometimes happens that two weak societies are organized in the same place, neither, perhaps, strong enough to be self-supporting, one Unitarian the other Universalist. Both, possibly, are a charge to the missionary funds of their respective denominations. Disadvantage to the liberal cause is the result. If the spirit of fellowship and coöperation were more common, such unwise multiplication of weak churches would be less likely to be found. As to divisions of one army of liberal Christianity, each should have a place in the line without fighting between themselves for the same ground. It often happens that our churches are isolated. Where such is the case the disadvantages of isolation can be in some measure overcome by practical fellowship in ministerial associations and conferences of the churches. Various conferences have taken the name "Unitarian and other Christian Churches." Probably the "other churches" have been in almost all, if not all cases wanting. In the North Middlesex Conference (Mass.) an endeavor is being made to more perfectly realize the name of the conference by securing the presence of the six or seven Universalist churches within the limits of the conference. Union in the Ministerial Association has already been secured. At the first meeting Rev. R. A. Greene, Universalist, of Lowell, read a paper on "Unitarian and Universalist Christianity."

Hymn-books, Sunday-school books and lesson papers might well have use and circulation in the two denominations. This is already in some measure realized. The Universalist version of the International Lessons has found its way into some Unitarian Sunday-schools, while "The Sunnyside," "The Carol," and other musical publications which have originated in the Unitarian fellowship may well have circulation in Universalist Sunday-schools. A good book of popular religious song, in distinction from the usual church hymns, is, and has been, much needed in both denominations. This should be very much better than "Gospel Hymns," but meet the want in the liberal churches which is supplied by that in the orthodox fold. Such a book needs a large constituency, and coöperation between the denominations might help toward a successful result of efforts in this direction. Practical fellowship and work with others tends to broaden the sympathies and increases power of coöperation. On all such bases as these there may well be a large measure of union between Unitarians and Universalists. Should the time ever come when, by reason of the two denominations growing in the direction of a common purpose, aspiration and spirit, organic union would meet with favor on the part of both, a practical working fellowship will have contributed to that result.

LYMAN CLARK.

Ayer, Mass.

THE BRAHMO SAMAJ AND THE REGENERATION OF INDIA.

Many things conspire to make the Brahmo Samaj of India an object of interest to the Christian world, but especially to all Unitarians. Though it does not call itself Christian, its spirit, its ideals and its central principles are Christian in the best sense of the word. It is essentially a Unitarian church that has sprung up on the soil of India, fed by the best brain and heart of India, with the distinct purpose in view of working out a moral and spiritual regeneration for India. Several men of rare religious genius have been identified with it, three of whom have become well known in our Western world,—Ram Mohun Roy, the founder of the Brahmo Samaj, who visited England and died there in the year 1833; Keshub Chunder Sen, who visited England in 1870; and Mozoomdar, who visited both England and America in 1883.

Since the death of Chunder Sen, in 1883, we have had many conflicting reports about the Brahmo Samaj; doubtless it received something of a check by the loss of that eminent and able leader. But of late there seem to be signs of new life, activity and courage. The path the organization has to tread, however, is not an easy one. It seems that an opposition movement has been set on foot, the object of which is to turn back

the hands on the dial of progress in India,—the success of the growing influence of the Brahmo Samaj having alarmed the devotees of the old Hindu superstitions and idolatries, and made them feel that they must bestir themselves or else their hold upon the people will be gone. This reactionary movement, and the hostilities which its adherents have manifested against the Brahmo Samaj, have brought out several strong articles in the *Indian Messenger*, the recognized organ of the Samaj, setting forth at once the difficulties the Samaj has to contend with, and the noble aims it has in view. Moreover, the articles confirm in a most impressive way much that Pundita Ramabai told us when she was in this country, and justify her earnestness in trying to secure education for the child widows of India. One of these articles, entitled "Hindu Revivalists and the Brahmo Samaj," which is especially vigorous and able, we give below. After recounting some of the injuries which these revivalists of Hinduism have committed upon the Brahmos — spreading calumnies against them and even destroying some property —the article proceeds as follows:

These Hindu revivalists cannot but feel that the mission of the Brahmo Samaj is directly opposed to all their aims and aspirations,—the battle is to be carried on in every point of the line. (1) They are for perpetuating idolatry; —we are for its its annihilation; (2) they are for reviving the institution of caste; — we are for its abolition; (3) they are for keeping women in ignorance and bondage;—we are for granting them enlightenment and emancipation; (4) they are for perpetuating the miseries of Hindu child-widows;— we are for opening a door to happiness and usefulness for them; (5) they are for child-marriage;— we are for its abolition; in fact on the subject of every liberal movement we are as poles asunder. When the relationship between the two parties is such, it is but natural that the activity or success of the Brahmo movement should awaken their bitter hostility. This we can quite understand, and are prepared for. We must tell them at once and plainly that the Brahmos are quite determined to follow their light. Nothing will dissuade them from following the course they have marked out for themselves; and they are quite sure that the ultimate victory is theirs. What good in vilifying Brahmo preachers, or uprooting a few plants or doing damage to their buildings? Fight against the whole engine of Western education if you can; for it is not only the Brahmo Samaj that has set itself in opposition to your plans and purposes, but the whole machinery of Western education. Shut up your English schools and colleges; prevent your children from attending lecture rooms and public halls; begin to teach them that the earth is flat, and the sun is a being who once found place within the armpit of Hanuman, and those thousand and one other things which form the mythical lore of current Hinduism; and then, and not till then, can you hope to succeed in maintaining the hold of your institutions of idolatry and caste intact. Men with open eyes can at once see that these are doomed. Light is pressing around from all sides to kill them. Go they must, even if there be no Brahmo Samaj to hasten that doom. Your commercial enterprises, your railways, your travels, your intercourse with foreign races, your National Congresses will kill them. The Brahmo Samaj has long given up its merely destructive efforts, seeing that that work is being silently but surely done by other and more potent agencies. It is now busy with constructive work, that of embodying its principles into institutions and into new forms of social life.

Do not waste your efforts in trying to vanquish the Brahmo Samaj; you have no power to do so. All your cries against it will terminate in cries into the wilderness. God has spoken, the Divine fiat has gone forth that the Brahmo Samaj must succeed, that India must be once more free — free from the trammels of idolatry and caste, and the other numerous social and moral evils, from which she has long suffered. Can the puny hand of man stay the fulfilment of such a destiny? We are se-

cure in the arms of God. For, what is it that we are seeking for? What is our message? Are we seeking any personal gain?—to grasp social or political power for instance? Is it the expectation of any future advantage that leads us in seeking to overturn the present social fabric? Are we anarchists, for whom there is some tangible advantage in the dissolution of all social bonds? Are we discontented spirits who are clamoring against the present constitution of society because they find it opposed to the recklessness of their lives, or to their self-gratification? Be persuaded we are none of these. Listen to what we are, and what our message is to the countless millions of this country. We are men who are deeply convinced that there is no salvation but in surrendering heart and soul to the One True God; that idolatry is a pestilential superstition, deadening in its influence on the soul of man,—the foster-mother of gross prejudices and a corrupt state of social and moral life; that the system of caste is a hurtful custom evolved out of abnormal conditions of social life,—a thing that has converted the truth of God into a falsehood, and has banished peace and brotherliness out of the whole land; that purity of heart and life is the only title for seeing God, and the best preparation for his service; that where God rules and righteousness is law, the Brahmin and the Sudra, man and woman, are all free;—free to use their powers, both of body and of mind, for their own good and the good of mankind. In accordance with our convictions our message to the countless multitudes of men and women of this country sunk in idolatry and superstition is,—know God and God will give you salvation; shûn idolatry, that brings death to the spirit, and approach him who alone can give you life. To the blind votaries of caste we say,—break down those barriers which the perversities of men have built up between man and man, class and class, and feel that "God is no respecter of persons"; to the young of both sexes,—keep your bodies and minds pure, shun impure thoughts and impure company as you would shun poison, and by chastity and temperance, prudence and self-control build up a house where the Divine Spirit will love to dwell; give up every pleasure that tends to lower your moral standards or corrupt the morals of society. To the women—be of good cheer, Indian daughters of God, the day of your deliverance is at hand; enter the new doors to improvement with delight; make love of God the ruling principle of your households, and purity the best jewel of your hearts; train up your children in piety and sobriety, and in earnest love of God and man. To the Hindu child-widows,—come on ye innocent yet injured, most helpless yet neglected members of society, God has opened a new door to happiness and usefulness for you. Are these aspirations and these messages mere human inventions? Is not the stamp of the hand of God upon them? Do they not, who pledge themselves to principles like these, thereby place themselves under the protection of God? Know, then, ye modern Hindu revivalists, your fight is with a cause whose destinies are in the hand of God.

For ourselves, being sure of our ultimate success, we can afford to smile with indulgent compassion on your active hostility. The Brahmo Samaj, like the doctor's knife, is inflicting deep and incisive wounds on the diseased social frame of current Hinduism, and it is but natural that the patient should be boisterously vituperative at times. We shall listen to your bitter cries as a doctor listens to the outbursts of abuse on the part of a patient under his operation. Waste not your energies in fighting with truth. There is enough work waiting for you. A most mistaken policy of the government is scattering the seeds of intemperance and social misery far and wide. A godless system of education is sapping the foundations of morality. Open profligacy, in the form of theatres, where women of ill-fame are actresses, is becoming a fashion of the day. Hundreds of young men are plunging into the worst vices of modern civilization. Are not these evils

sufficient to engage your best efforts? Are you not at one with the Brahmo Samaj in these respects? Reserve a portion of those denunciations which you are directing against the Brahmo Samaj for these evils, and you will acquire some title to public respect. Rest assured the Brahmo Samaj is going to win. Its cause is the cause of God.

GROWTH OF UNITARIAN THOUGHT SINCE THE PROTESTANT REFORMATION.

The present article is the first of a series upon the above named subject. Although it is convenient to make the treatment somewhat biographical, the intention is to follow the continuous growth of religious thought, and not to dwell upon the personal characteristics of its exponents.

The following six divisions of the general subject will indicate the plan of treatment:

1. Fruits of the Reformation.— Erasmus, Ochino.
2. Development on the Continent.— Servetus, Sozzini.
3. Development in England.—Biddle, Lindsey, Priestley.
4. Development in the United States. —Freeman, Channing, Gannett.
5. Transcendentalism. — Emerson, Parker.
6. Modern Attitude.—Clarke, Martineau.

I. Fruits of the Reformation.

erasmus, 1467-1536.

Born at Rotterdam. Early left an orphan. Educated in a convent of the order of St. Augustine. Appointed secretary to the bishop of Cambray. In 1497, went to England and remained three years. Travelled in France, Holland and Italy. In 1509 returned to England and remained four years; at one time the guest of Sir Thomas More. Travelled again through Europe, and settled 1520 at Basel, as general editor of Froben's press. His whole life was spent in incessant mental activity, which continued to within a few days of death in 1536.*

Erasmus, the unwearying student, the indefatigable editor, is justly called the great "missionary of the Renascence." He was a missionary for the liberal faith, although he was not a Unitarian.

But he approached the errors of the Roman church from that side which is especially characteristic of liberal thought — the side of intellectual assault — in a quiet spirit, desiring peace and tolerance, anxious only to know more of higher things, and looking to Christianity for *Revelation*, not *Redemption*. Erasmus was no hero; he says himself that he wanted to establish truth but had no inclination to die for it. "His natural timidity of temper, his extreme love of peace, and his hopes of reforming abuses gradually and by gentle measures"* determined his actions; and these qualities we must admit are such as have constantly been manifest in Unitarian societies,— a lack of temper, of fire, of daring action, combined with perhaps a more than ordinary share of intellectual clear-sightedness and love of unimpassioned reasoning.

If Erasmus did not dare to pronounce himself a heretic he was soon proclaimed such by others, and the influence of his writings was seen in heretical societies all over Europe.†

As showing Erasmus's influence against church dogmas, and how his writings contributed to the support and advancement of anti-trinitarian views, I will take a few sentences from the inquisitional examination of a Dutch Anabaptist.‡

This examination (1569, Bruges) was

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* Important Works:—"Adagia" Paris, 1500; "Greek Testament," Basel, 1516. Best edition of his works edited by LeClerc. 10 vols. fol. 1703-6.

*Robertson's Charles V. vol. I, p. 279.

†"In the Dutch and English Anabaptist societies, in the Arminianism of Holland, the Socinianism of Poland, and the Anti-trinitarian societies of Italy, and again in the Latitudinarianism of Hales and Locke, which is theologically indistinguishable from Unitarian Christianity."— Martineau's Preface to Bonet-Maury's "Early Sources of English Unitarianism."

‡"At the fermentation period of the Reformation the Anabaptists had many features in common with Unitarians." "They placed scripture above the traditions represented by the papacy, proposed radical reform of the church, would suppress every right or dogma which was not expressly set forth in the Bible, preferred moral and practical questions to metaphysical and doctrinal. "Life, not dogma, makes the Christian," was their constant cry. But the Anabaptists differed from Unitarians in resorting to a mystical interpretation of the Scriptures and degraded religious belief by confounding Divine sanction and the voice of the Holy Spirit with sensual and selfish instincts.

Anabaptism became mystical fanaticism, while Unitarianism, proclaiming reason as the ground of interpretation (without losing spirituality) ended in toleration and rationalism.—Bonet-Maury's "Sources of English Unitarianism.," Ch. 2, p. 51.

before the Inquisitor Broer Cornelio (Cornelius Adrians) and the Anabaptist examined was Hermann Van Flekwyk. I select only the sentences which go to show the influence of Erasmus.

Inquisitor: "Christ the second person of the Trinity, you refuse to call him God?"

Prisoner: "I call him the 'son of the living God' as Peter does, and 'the Lord' as the other apostles call him, and with Paul 'that man — by whom God shall judge the world in righteousness.'"

Inquisitor: "These are the wretched arguments of the cursed Erasmus in his treatise 'on Prayer' and in his 'apology to the Bishop of Seville.' Does not St. John say: 'There are three that bear record in heaven,—the Father, the Word and the Holy Spirit, and these three are one'?"

Prisoner: "Erasmus in his annotations shows that this text is not in the Greek original."

Upon this the Inquisitor, turning to the secretary and clerk who were present, exclaimed: "Gentlemen, what do you think of this? That wicked, that cursed anti trinitarian, Erasmus, has the boldness to tell us we have added these words." Then, continuing the examination, he asked: "If Christ is not God how is it we call the holy virgin 'Mother of God?'"

Prisoner: "Because those of your communion generally affect to speak a different language from that of Scripture. The virgin is called in scripture 'the mother of Jesus' and *never* 'the mother of God.'"

Here the Inquisitor called the prisoner a "blasphemer," "Beelzebub," "a diabolical anti trinitarian," etc. The prisoner continued: "You say there are three persons in the Holy Trinity,— Father, Son and Holy Spirit. . . . If the three jointly are but one God, it follows that the Virgin is the mother of all three."

Inquisitor: "May you be roasted in hell fire, you wicked and abominable anti-trinitarian! You would make a hundred thousand doctors of divinity mad."

This extract gives us an idea of the influence of the writings of Erasmus, and this influence was felt throughout Europe.

But if Erasmus himself hesitated, and under cover of the church devoted himself more to scholarly investigations than to public declaration of his own convictions, the methods of critical inquiry that he originated bore in bolder minds a richer fruit; and, much as we owe to Erasmus for the material and system he supplied, we owe yet more to succeeding thinkers who, by advancing to rational conclusions and by daring to publish their opinions and to suffer, even to the death, for reason and for freedom, have bought for us, by their lives and deaths, conditions that make Liberal Christianity possible, and a spirit of religious toleration prevalent.

BERNARDINO OCHINO, 1487-1564.

Born at Siena, Italy. Entered order of Capuchins, 1534. Elected vicar-general, 1538. Fled from Italy to escape Inquisition, 1542. Joined Calvin in Geneva. Went to England, 1547. Accession of Mary drove him again to Europe, 1553. Died in obscurity at Schlakau, Moravia.*

Bernardino Ochino was a genius of gentle and unassuming temper, who won the high opinion of even his enemies. His oratorical gifts were as powerful as his purity of character was lofty. It was said of him in the early days of his preaching that he could "draw tears from the very stones." He was born in Siena (1487), that proud city which boasts of being the mother of six popes and fifty cardinals, but that, strangely enough, was the home also of the founders of that most unpopish of the Reformation protests — Socinianism.

Very early Ochino determined upon a life of devotion to religion. With the enthusiasm of a poetic and self-sacrificing nature, he entered the severest of all the monkish orders — the Franciscan. After some twenty years of devoted service he resigned, only to join the Capu-

*Important works: "The Tragedy," a series of dialogues in favor of the rebuff of papal authority by Henry VIII. (Supposed to have suggested the plot of Milton's "Paradise Lost." "The Labyrinth," a discussion of Free Will. "Thirty Dialogues," attacking the Trinity and Calvinistic doctrines.

chins, established for the express purpose of introducing greater strictness as a protest against the growing worldliness of other orders: in four years Ochino became their vicar-general.

Whether judged by his eloquence, generalship or character, he was unsurpassed as the head of an order. He came into frequent personal relations with the Pope (Paolo III.) in this his new position. At Rome he became acquainted more especially with the degradation and secret sinfulness of the highest church dignitaries, and longed for some practical reform. He met and was greatly influenced by Juan de Valdés, and, with many others, such as Peter Martyr (Vermigli), found in Valdés' refined simplicity and brilliant intellect an inspiration. Ochino began to give voice, in his great Lent sermons preached at Venice and Naples, to sentiments of radical reform. The hint of any reform always startled the Inquisitorial fiends into an attitude of expectant attention; they stood on tiptoe with hand to ear, and presently warned the earnest preacher to avoid certain points of doctrine. Caraffa had his spies out, and soon came the nuncio's order for Ochino to stop preaching, and almost immediately a letter summoning him to appear at Rome and answer a charge of heresy. From Cardinal Contarini he ascertained that any expectations of leniency, or tolerance of his views from Rome, were ill-founded, that he was in fact a marked and doomed man. His own religious views were now so advanced that he could not and would not deny them. He felt no call from God to actually seek out destruction; he felt, indeed, that far from completing, he had but begun the reformation of his *own* belief, to say nothing of the reformation of the church. He therefore decided, after a severe mental struggle, to leave his beloved country (1542). Proud son of Siena as he was, he chose at the age of fifty-five to change his position of influential and admired leader of a Catholic religious order for an uncertain dependence upon foreigners and a life of danger and exile. And why? At his age most minds are settled in ruts of belief, but his was one of the greater natures who widen rather than grow cramped in intellectual capacity, and at this mature age he grasped a larger view of God's purpose and Christ's mission, and had the strength of soul to pursue that grander ideal, even to the sacrifice of all the ties of country, of reputation, of friends. But he had accustomed himself to self-sacrifice, and he never looked back either as a malcontent or as a coward.

Renée, of Ferrara, daughter of Louis XII., aided Ochino to leave Italy (1542). He went first to Geneva (Sept., 1542). After three years he was called to preach at Augsburg, and from there was driven by the Schmalkaldic war (1547). Soon, at the invitation of Cranmer, he went to England, and was the first real agitator and preacher of liberal religious thought, since Wiclif.* He aroused much enthusiasm on one hand and much opposition and alarm on the other. That we may regard him as indeed one of the Fathers of Liberal Christian faith is plain from the odium in which his name was and is still held by the church whose errors he opposed. When a Unitarian divine from the west of England in an interview with the late Pope Pio IX., sought from his Holiness some account of the early history of the Unitarian movement in Italy, the first name that the Pope held up as associated with the vile heresy was that of Bernardino Ochino.†

His service to Unitarianism in England was not only through his writings and preaching, but through his personal influence in society; he was "intimate with all the distinguished men of the times—the Earl of Bedford, Lord Burleigh, Sir John Cheke, Sir Anthony Cooke." He was introduced at Court and dedicates his "*Tragœdie*," a series of dialogues against the papacy, to Edward VI. Dr. Benrath says of this that it ranks among the most eminent literary productions of the Reformation.

Ochino had many conversations with the Princess Elizabeth, upon whom his words and spirit made a great impres-

*Bonet-Maury. Ch. 8, p. 152.
†Gordon, Theo. Rev., Oct, 1876.

sion, and to whom his "Labyrinths" on Free Will and Predestination were afterwards dedicated, when Elizabeth was Queen of England. As to his preaching, he seems to have been the most popular as well as notable of the learned divines who occupied the pulpit of the Strangers' church, and it is interesting to notice that some twenty-five of his sermons on predestination were translated by no less a hand than that of Anne Cooke, who afterwards marrying Sir Nicholas Bacon, became the mother of the great Sir Francis Bacon.

But wide and lasting as Ochino's influence on English thought became, his opportunities were suddenly cut short by the death of his royal patron, Edward VI. From England under Mary, the liberal minded preacher had to depart, and seek a shelter among other strangers. After visiting Geneva and Basel he became pastor of a band of Italian Protestant refugees in Zurich, where he remained eight years. He then published his "Thirty Dialogues," which immediately brought down upon his aged head a violent storm of persecution; he was hunted from place to place and finally died of fatigue and sorrow in an out of the way corner of Moravia (1564).

The leading idea of Ochino's theology was that God is love, and that the Spirit of God lovingly speaks in every man's conscience. This "inner voice" is the final judge, and must stand above even the word of Scripture. He had great faith in an eventual Church Universal, where all separate pretensions to infallibility would be swallowed up in universal submission to the will of God.

Ochino, by the power of his word, by the purity of his life and by the influence of his personality, did a great work in clearing away the arguments and opposition that held back advancing liberal thought, so preparing a place for our modern Unitarianism. It was in Ochino's "Dialogues" that the Socinian idea of Christ's mission was first published, viz,—that Christ came to effect a change in man's relation to God, and not a change in God's relation to man.

FREDERICK B. MOTT.

BOOKS OF REFERENCE ON THE "GROWTH OF UNITARIAN THOUGHT."

It has seemed to us that the series of articles on "The Growth of Unitarian Thought since the Protestant Reformation," which we begin in this number of the *Unitarian*, will be likely not only to interest our readers generally, but to create a desire, in some at least, to prosecute the study of modern Unitarian history further. For the benefit of such we have asked Mr. Mott to prepare a brief list of the best and most available books for collateral reading. The subject is one that is well worth the attention not only of isolated individuals but of adult study classes in connection with our churches, Sunday-schools, Guilds and Unity Clubs.

The list of books prepared by Mr. Mott is as follows:

History of the Progress of the Unitarian Churches in America. T. Belsham. 1815.

Anti-trinitarian Biography. R. Wallace. 3 vols. 1850.

Annals of the American Pulpit. W. B. Sprague. (Vol. 8 is devoted to Unitarians).

Contemporary Evolution of Religious Thought. Count Goblet D'Alviella. Translated by J. Moden, London. 1885.

Early sources of English Unitarianism. Bonet-Maury. Translated by E. P. Hall. B. and F. U. A. 1884.

Half Century of the Unitarian Controversy. Geo. E. Ellis, Boston. 1857.

History of Protestant Nonconformity in England from the Reformation under Henry VIII. T. Price. 2 vols. 1836.

Historical View of the State of the Unitarian Doctrine and Worship. Theo. Lindsey, London. 1783.

Historical Sketch of the Rise and Progress of Unitarian Christian Doctrines in Modern Times. R. Spears, London. 1876.

Lives of Eminent Unitarians. W. Turner. B. and F. U. A. 1840.

Loss and Gain in Recent Theology. Jas. Martineau, London. 1881.

Our Liberal Movement in Theology. Jos. H. Allen, Boston.

Reformation of 16th Century in its Relation to Modern Thought. Charles Beard, London. 1883.

Religious Thought in England, from Reformation to end of 18th Century. John Hunt, London. 1873.

Retrospect of the Religious Life of England. J. J. Tayler, London. 1845.

Story of Religion in England. Brooke Herford, Chicago. 1880.

Three Stages of Unitarian Theology. Jas. Martineau, London. 1881.

Unitarianism Exhibited in its Actual Condition. J. R. Beard, London. 1846.
Unitarian Denomination, Past and Present. A. P. Putnam, Brooklyn. 1870.

JOHN BRIGHT.

A Sermon, by Rev. Robert Collyer, New York.

"There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light."—John i., 6-7.

When the news came the other day that John Bright was dead, I began to think of the many lovers and friends in this republic who would read the tidings and begin to speak about him in the low and tender tones we all use when we stand near the dead we reverence. They would speak of him first in the great centres of our life, and then the news would be carried, as my thought ran, from the cities and towns to lone country places far away, to hamlets and farms on the prairies of the west, and in the backwoods, and so to the far frontier; and wherever it went there would still be those who would speak of him as the Englishman who won the heart of our nation in the great old days and has held it until now. All the way between the oceans, the fathers would tell the children the story of John Bright, and how brave he was and true to us in the darkest days they had ever seen,—the days when his words were whole battles and did more than the words of any other Englishman to maintain our cause in the mother land and to prevent more fatal disasters, it may be, both then and in the time to come, than those we had to bear in the war for the Union.

Memories stirred also of the many men and women I have talked with in all these years touching what was done to us and for us in England in those dark and perilous times; and I found not one among them all who did not feel very sure that he was the bravest and best friend we had there, and the truest; while with the great majority, he was the only man among Englishmen for whom they could find room in their hearts. There were others, as we all know, as brave as he was and as true to us among the leaders in the thought and life of England, and as prompt as he was to speak for us,—a noble band of men and women, not a few of whom were ready to count all things but loss that they might stand by our cause and help to maintain it at any cost, especially after the great proclamation of emancipation; and this never can or will be forgotten in the book of remembrance where all things are written. Still, to the most of those I have talked with about those great dark days that ushered in the war and endured to that time, John Bright stands alone, or quite without his peer, as the Lafayette and more of the second great war for the republic — one now and free.

This is one reason why I would touch upon his brave and most manful life this morning. But it is not the only reason, nor to my own mind the best, for he did so much besides that was noble and good as "a man sent from God who came to bear witness of the light," that when you came to know him you could no more imagine he would not be true to us and ours when the true time came, than we can imagine our Washington taking Arnold's place and playing his part in the great treason; or, if I may touch the most sacred instance in our human history, Jesus turning back from the cross.

So I want first to trace the story of his life for you with all possible brevity, that we may see how he came to be the man we reverence so and love, how true he was always to the light which shone for him, and how brave to bear witness to its shining, and then, as the time permits, to draw some brief lesson from the story of the seventy-eight years almost since he was born.

And to begin, I ask a question, always delicate for a minister to ask, whether some who are here this morning may not remember a Sunday evening eight or nine years ago, when I tried to tell the story of "Friend Jacob Bright," the fine old father of "Friend John," and the capital traditions which still linger in his town, and make his name fragrant as the first flowers of the spring, and like these not devoid of a

certain welcome pungency smiting through the sweetness, peculiar, as I think, to the society of Friends.

And do you remember a little picture I tried to sketch also, of the home of the good Friend, standing on the slope of the land,—a house of two stories only, but of an ample breadth like its builder; and like its builder also standing fair to the sun, with the clearest of all windows, and with something about the place which suggests the home of a Friend of the old tenor, there is such a broad-brimmed, silver-gray atmosphere about it, and purity, like that which caught the heart of Charles Lamb at the May meetings in London. It was there John Bright found himself when he began to "learn the use of I and me," and thee and thou.

His good father began his active life as a hand loom weaver, who, when he was turned twenty-one, could only earn about a dollar and a half a week in our sterling, but lived on that and paid his way, working also at better things to such a purpose, that by this time he had risen to be one of the men who do not have to seek a better job, because the job seeks him. So he was well prepared to welcome John when he came to them through the great and most sacred mystery, the second in a family of eleven born into their home, with a mother to tend and care for them who was as noble and good as was the father, and the true helpmeet of the *house bond* of the tribe.

He was a delicate child, as we hear, in the earliest time, and with the slenderest possible hold on life; but masterful to live, as my own faith runs, because he was a man child sent from God to do a man's work in this world and not an angel's work in heaven. He was fond of foot-ball and cricket in his boyhood, and of fishing, always; of dogs also, and especially dogs no one else would look at, taken captive by a look out of their eyes; not so good at his books as we who would lay down the law to nature herself in our bondage to the letter of learning, all want our children to be. This man of the sturdy and most excellent Saxon speech disliked Lindley Murray and his works then and always, but loved to read the Bible and Milton, and, in his early manhood, Byron, and the lives of men in biography and history, feeding his heart and mind on these.

He was giving bonds in his early boyhood for the man and Englishman he should be, as he listened with wonder and a great pity to the story of the Peterloo murders of the poor men who had met to claim the rights they have won now and will keep, as free men of England,— a great and sad tragedy they were talking of still at the fireside with a bitter pain and anger, when I first remember.

Finding, when he was a young man of twenty-one, a great concern in his heart again touching the curse of strong drink, a more frightful curse then than it is now, he joined with a small band of young men like-minded in organizing a temperance society in his town to hold meetings to warn, rebuke and persuade. It was at one of these meetings held in a school-room of a Unitarian society that John Bright made his first public speech —we may be proud of that. A nervous, young fellow he was then, and sore afraid when he stood up, but able to worry through with his first effort. In the second, in a Methodist school-room, for which he had made careful preparation, he proposed to bring in the Upas tree as his choicest metaphor, but forgot its name as he stood on his feet, had to ask a friend what the thing was, found his heart leaping at the ripple of laughter which went round the room, brushed aside all the painful preparation and began to talk right from the heart of him; and the good sound head won the hearing and the good-will of his hearers — and that was his second speech.

Still there was a trouble he could not master. He was the people's man sent from God for a witness to them, to bear witness of the light, yet it shone as yet through a darkened glass. But there was a working man in his father's factory who knew how to speak to the people in their own tongue; and, to learn the noble secret, he sat at the feet of this man who would hear him and then tell

him what was the trouble and how to amend it. "More directness, Maister, and simplicity, more words of one and two syllables such as the folks use themselves, and more figures, if ye must have them like what we are used to. Birds, yes, and flowers and things of that sort, but not all there before ye begin. Let them sing and bloom as ye go on with your speech, come on the wing and bloom right from the meadow and garden, and then there will be real music and fragrance in them all." Some such hints as these the old man gave the eager young learner, and the result was John Bright, the noblest singer in "plain song" England has heard in two generations.

I notice that a Lyceum comes next in this time of preparation, with your choice of subjects, and John Bright's first choice was, "Is Alfred or Alexander most truly entitled the Great?" and the coming man flashes out for an instant in the argument: Alexander did not earn, Alfred did earn; therefore, Alfred is our man and the greatest.

So the years come and go, and they are all busy years in this first era, the time of preparation for the work God has given him to do. He was in the mills all day or in Manchester attending the market, a quick young fellow and clever of his hands and head. They remember how the only thing he was slow about was paying the hands, he had so many questions to ask them about the life they were living, and suggestions as to how they should steer; and then the overtime was given to these thoughts about the best way to help them and all England with them and the world.

For those were dark days for the old mother land that followed the long and frightful wars with France, when the working force of England had to foot the bills, as the working force of any land must always do. I have heard the tale, I will not vouch for it, that the younger Pitt, looking about for more earners and still more to meet the infernal demands, said: "We must take up the children and set them to work in the factories and we shall be saved." Be this as it may, there we were when I was eight years of age, and John Bright was a young man, mere white slaves in the factory. Small children worked thirteen hours a day five days in the week, and eleven on Saturday; and the misery of it can not be told. We must stand through these hours at the spinning frames, stealing a moment to sit down when the overlooker was not about with his big strap to drive us forth, and the result was that the weaker ones among us were so crippled that the memory of their twisted limbs casts a lurid light to this day on the scripture, "The Lord regardeth not the legs of a man." But help was at hand. Men like Sadler rose up against the sin and shame of it, and said it should not be. So much of the burden must be lifted from these poor children. There had been no eye to pity us and no arm to save; the eye of that brave band who stand within the factory act of 1833 pitied us and their arm brought salvation. And now let one of those children looking back through fifty-six years lay his wreath on John Bright's grave this day, and kiss the new made mound because he fleshed his maiden sword, the young, white knight of the people, on that ugly monster, the old factory system of fifty-six years ago.

But they were bitter, bad times all round for the great working force of England, and must be amended or her days were numbered. Some of you will remember that famous passage by the wise and witty divine touching the taxes we must bear to pay those frightful war bills and maintain the hordes of parasites that were feeding on our life: "Taxes on every article that enters the mouth or covers the back, on the raw material and on every fresh value added to it by the industry of man, on the robe worn by the judge and the rope which hangs the criminal, on the poor man's salt and the rich man's spice, on the school-boy's top and the bride's ribbons, on the rider's horse and bridle and the road he rides on, on the medicine you take when you are sick and the spoon from which you take it, the bed you lie on, the doctor who attends you, the coffin which holds your dust, the grave

you rest in, the parson's prayers, and the marble on which your virtues are sent down to posterity," and—that is all. It is the proudest proof I know of touching the strength that abides in the grand old mother of the Lion-heart, that she did not die of it, or tear and slay as France had done before. There was a better way. A meeting was called in Manchester to frame the Anti-Corn-Law League and to slay the tax on the poor man's bread first. John Bright was there and came to the front to win the first great jewel in his crown. He called an open air meeting also in his own town of Rochdale presently and said: "The taxes must be taken off the poor man's loaf. This is not a party question but a *pantry* question. It is a question between the toiling millions of England and the lords of the land, and we must insist first of all upon the repeal of the corn laws, that the people may have bread."

Three years before this, at a meeting to promote popular education, he had found the man after his own heart, Richard Cobden; and these two men went into the fight together heart and soul. Cobden was called first to the great council of the nation to represent the vast working force of England, which wanted bread that it might work and live.

"And who is this same?" was said with a sneer, when he stood up to speak the first time in Parliament. "A calico printer, indeed!" and they became like ice-bergs. But he said in this first speech: "The tax on bread is paid by men who have to maintain their families on an average wage of ten shillings a week." Then he cited the tables in which he was a master, and proved to them and to all England that the nobleman's family paid toward this bread tax one cent in the hundred pounds of income, while the working man paid twenty per cent on all he earned.

John Bright followed him not long after as member for Durham, and came on the same errand, to fight this vast iniquity first, and then, as the light shone for him, to fight them all. He also spoke when he began to an audience of ice-bergs, and not many of them, but he said then and there: "If I ever give my support to a law which enriches the rich at the cost of the poor, I shall be ashamed forever after to hold up my head in the presence of my countrymen."

And it was time something was done. Four years after the League was made the workingmen of England were fighting for bare life. I was safe by this time in a sweet, rural place, flowing with milk and oat bread in any case, and not quite bare of honey. But as I talk to you I see the poor creatures coming down the dale from Lancashire in rags, starving, and singing woeful songs of their own making, for a crust of bread. In Carlisle, to the north of us, one-quarter of the population was not on the verge of starvation, but right in it, and must have died if something had not instantly been done.

Five thousand men were walking wearily through the streets of Burnley and seeking work, God help them! on any terms that would keep them alive. The stone heap in the great and strong town of Leeds measured at last 150,000 tons of stones broken by men with clever, lissom hands at the machines; but they must do this or die, and the town masters had to say to them at last: "We give you seven shillings and six pence a week for breaking those stones; we will give you six shillings a week to lay off and break no more." The storekeepers in the towns called public meetings touching the condition of the working people in their towns, and made homely speeches more fearful than Marlowe's tragedies, if there was any pity left for them in England. "My old customers, who are working people, do not buy dry goods any more," one said, "but only patches." "I sell bread," another said, "and they buy it, God help them, by the half penny worth." "I sell bacon," another testified, "and there were bits I used to throw away, but they come now and insist on paying a penny for those bits, for they will not beg them." Our dear house mother remembers hearing a poor man say: "They give us soup to keep us

alive, but the meat is so bad I cannot touch it." This is a hint, and no more, of the state of things in 1842, and do you wonder when you read them that men like Richard Cobden and John Bright set England ablaze, or as much of England as could answer to the holy fire that burned in their hearts, to burn up the sin of the corn laws and the shame? They went through the land as witnesses to the light. The League sent out winged messengers from the press by the five million.

Business began to look up after the good harvest of 1842, and money poured into the treasury of the League like the eager into the Severn. "Now is the accepted time," the Leaguers said, "and now is the day of salvation. We must not fall back now but press on." And they did press on, while I remember we followed them in the papers in our small place, for this was all we could do. It was a wonderful time. The people of England were arrayed against the long enduring tyranny. It was the battle of life for life. "Norman hand in English dish," the old distich ran; well, the men of the old race were saying, or growling, rather, hands out and hands off. We did not see it in that light then, but 1066 was flashing out her fires to 1845. Doomsday Book was to be revised. The man was to have his chance against the lord who had held him down so long. Give him his old, strong body back by free bread, and then see what would happen in and for England! Two men stood great and clear against the lurid light for all England to see—John Bright and Richard Cobden. Two voices moved and charmed us above all the rest—their voices. And one of these held me in the stronger and sweeter spell — John Bright's. It was so hearty and English, so musical, even on the printed pages, and so affluent of life and life's worth, and it was a great chapter in my own education to read those speeches. The good cause prevailed, the sin and shame of shriving the poor man's loaf in that way, in any case, was blotted out of the book of the life of England, as I hope and trust forever. As my own thought runs, this man "sent from God whose name was John, for a witness, to bear witness of the light" bore in his heart beyond all other men the white fire that burnt up the old overgrowth of eight hundred years and let in the sun on the waiting seed.

That grand battle for the most primitive right we can touch, my own hand in my own dish and not another to take toll of it save by my free consent or grace or bounty, made John Bright the darling of the people and their uncrowned king. He might have rested on the honors he had won, but he was not the man to rest but still to say with the Master he followed through the forty years of life that remained for him, "I have work to do, and how am I straitened until it be accomplished." He fought the battle of free trade for England, through which she has prospered so wonderfully and rejoices as a strong man to run a race against all the world and win; and he was of Channing's mind in this, who said: "Free trade is the plain interest and the plain duty of the human race. To level all barriers to free exchange, to cut up the system (of protection) root and branch, to open every port on earth to every product,—this is the system of enlightened humanity," and I can only wish now I had time to follow him through all these years and tell you what was done in them by this man who came for a witness; but I left my old home very soon after the great battle was won for the poor man's loaf. So from this time, all the things he did came through the distance. Yet they may be told in the words I read to you from the great old prophet, for, of all men in his generation in England, he might say what he never thought of saying in these words: "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the *poor*. He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound."

I can only note the grand stroke he struck for us and ours when the classes but never the masses of England would

fain have seen the republic dismembered. He said:

"This war for the Union, be it successful or not, be it Christian or not, be it wise or not, is a war to sustain the government and authority of the American Republic. And the people of England, if they are wise, can have no sympathy with the men who would build up a great empire on the perpetual bondage of millions of men." That was the text; the sermon is in the American heart, which turns so tenderly this day toward his grave. The people of England, *The People*, were wise. This man who came to bear witness of the light foresaw with those good seer's eyes that the day of the Lord was at hand; and when from below, where they stood, the people of England, my people, cried to him: "Watchman, what of the night?" he answered: "The night cometh and the morning"; and it was so. And they saw it with him, a chosen band of England's noble men. William E. Forster said to me when the morning had come: "We never saw the day when we did not believe with our whole heart that the Union would be maintained, and slavery abolished soon or late." It was to the American mind and heart the grandest passage in John Bright's noble life, and it will be held in everlasting remembrance.

Do you ask me what shall be said touching his refusal to fall into line with Mr. Gladstone in his fight for home rule in Ireland? I answer: John Bright's record down to that time takes care of itself. Ireland had no better or faster friend. And I am not sure that he would ever have followed the great leader of the Commons of England in this fight for home rule in one section of the Empire with the rest left behind. But be this as it may, it was my fortune to meet him with some little intimacy six years ago, and hear him speak, not in public, but at the fireside, where many questions came up; and my feeling then was that his good day's work was done and his noble record made. Indeed, he threw up his grand, white head after one passage at arms with certain eager young radicals, his fellow members, who wanted to tease the old lion, and said with the sweetest smile I ever saw: "I wonder if I am not growing conservative." I make no apology for him; he needs none; he was John Bright. Say if you will, he should have done otherwise. I say no, he was true to the light that shone for him, dimmed it may be, but true to the light.

And if you ask last of all, what was his faith? I answer, it was a sure faith in God through this inward light as he had been taught to believe in it by his good Quaker mother; in justice and judgment, in loving kindness and tender mercy, in peace and good-will, and in the truth. He clung to the end to the plain old faith of "Friends" and though wearing no broad phylactery, rather loved a broad brimmed hat. The little circumstance is remembered of the great and devouring week in Durham when he was elected for the first time to Parliament, but was home all the same by Sunday to take his place as door keeper in the Friends' meeting. It touches his life as a Friend very sweetly and very truly. He was still a door keeper, but loved rather to open than to close the doors, and would by no means have them rest on their hinges.

But beyond and far above this as well as by it, John Bright's religious life lay in his holy mission to proclaim liberty to the captives, and the opening of the prison doors to them that are bound, and to comfort all that mourn through the tyranny of the strong over the weak and the helpless, the ignorant, and those that are out of the way.

Here lay his noble and faithful and gentle heart. An Englishman to the very marrow of his bones, he could not be the insular Englishman who cares only for England and believes only in that for which he cares. It was a great and generous heart, and wise, which now lies so still; which beat first and most eagerly for England, then for the greater Britain all the world over, then, as I think of him, for this republic, daughter of his great mother by birthright, and then for the whole round world, for freedom and truth in the heart and life, and that which the fathers and founders

of our Republic declared to be the inalienable right of all men, the right to life, liberty and the pursuit of happiness,

"Till each man finds his own in all men's good,
And all men work in noble brotherhood,
Breaking *all* mailed fleets and armed towers,
And ruling by obeying Nature's powers,
And gathering all the fruits of peace, and crowned with all her flowers."

PERSONAL RECOLLECTIONS OF JOHN BRIGHT.

During my ministry in Birmingham it was my fortune to be thrown a good deal into political activity. As a member of the Council of the National Liberal Federation, and for some few years its organizing secretary, I was privileged to meet with men of political eminence, and to hear some of the best efforts of England's best statesmen. Once a year for several years it was my good luck to dine with Mr. Bright at Mr. Chamberlain's, and, in the company of the young and active politicians of the town, to enjoy brief social intercourse with him. The venerable statesman was always considerate and kindly towards young politicians. We regarded him with profound reverence, and felt it to be the privilege of our lives to receive the slightest notice from him, and if, as was to be expected, we were shy and diffident in his presence, he was not slow to put us at our ease. He conversed freely with us, elicited our opinions, smiled at our crude notions, corrected us pleasantly when we made mistakes, and altogether treated our raw inexperience with considerate tenderness. At dinner, and on the eve of a great speech, it was his habit to be taciturn, and apparently absorbed in the work before him, but after the speech, when we sat in a quiet circle in our host's library or smoking-room, he unbent to the occasion, and was the most interesting and entertaining of conversationalists. Then he would indulge in personal reminiscences of the eminent statesmen of his time, and tell interesting stories of Sir Robert Peel, Lord Palmerston, Richard Cobden, and Lord John Russell, or touching upon some current question he would throw upon it the light of his marvellous sagacity. His personal presence was an inspiration, and as I think of his fine physique, his broad shoulders, his masculine face so full of power and moral earnestness, his eye that sparkled with humor or flashed with indignation, it is easy to see the secret of his striking influence both as a man and an orator. He seemed in everything the impersonation of conscience and character. His reputation had never been sullied by wickedness or weakness. He had gathered for himself a fame as universal as his sympathies, as pure as his own life, and as elevated as his splendid abilities. I have looked into a good many faces in my time, but none impressed me so deeply with the majesty and the illuminating force of moral rectitude. His views on every subject of political discussion were not those of a mere theorist or visionary, but resulted from his great personality, a wide sympathy with the sufferings of men, and a wonderful combination of good sense, courage, and inspired prescience. No question of his time, having for its object the promotion of the general weal, lacked the powerful aid of his moral support and matchless oratory.

The first time I heard him deliver a great speech was in October, 1873. He had just returned to public life after a prolonged sickness. He had been absent from the House of Commons for two years, and in that time his hair had turned from gray to white. He addressed his constituents in Bingley Hall. The building, which is rather low-roofed, and is generally used as a place for cattle shows, was thronged with fifteen thousand people. He appeared among the electors for the first time as a Cabinet Minister. Mr. Gladstone had with difficulty persuaded him to accept the office of Chancellor of the Duchy of Lancaster. The reserve seats were filled with visitors from all parts of the Empire, the platform was crowded with members of Parliament and men of political note, and nearly a hundred addresses of congratulation were presented to him from various bodies. As he stood up to speak he was quite over-

come with emotion. His audience cheered as if they had never cheered before, and the big tears ran down the faces of strong men who were not often given to weeping. His voice had lost for the moment its customary strength and sweetness, but in a little while it regained its wonted power, and at the end of an hour and a quarter came the famous peroration which thrilled the vast audience beyond description: "The history of the last forty years in this country is mainly the history of the conquests of freedom. It will be a grand volume that tells the story. Your name and mine, if I mistake not, will be found in some of its pages. For me, the last chapter is writing, perhaps is already written. But you are an ever-living constituency. You have a perpetual youth and a perpetual future. I pray Heaven that in years to come, when my voice is hushed, you may be granted strength and moderation and wisdom to influence the councils of your country by righteous means, to none other than noble and righteous ends."

In May, 1877, he took part in the welcome of Mr. Gladstone to Birmingham, and on the following day, during a visit of the two statesmen to the offices of the Association, their names were attached respectively to two large photographs which are in my possession, and which I value beyond all price.

In January, 1880, he was invited by the Junior Liberal Association, of which I was an officer, to deliver the inaugural address. He was loth to undertake the work, and gave us distinctly to understand that he would not hold himself responsible to deliver an annual address to the juniors in his constituency. Our object was to secure for the Association the prestige of his presence. He came and delivered the famous speech on the Irish question, in which he declared that "force is no remedy." It was one of the great speeches of his life. The occasion will always be remembered by me, because it was my duty to convey to him the deep gratitude of the young politicians of Birmingham for his presence there that evening, and for the inspiration which his whole life had been to them. It was the last time I was privileged to hear him.

In recalling the characteristics of his oratory, one is impressed by the extent of the subjects his speeches cover. The speeches of Beaconsfield, Cobden, Gladstone, are penetrated, as it were, with the note of party and party warfare. The interest of their speeches is political, and their value political, and when the interest which called them forth has subsided, they are left to us as relics of party strife, fine without doubt, yet still they are relics. But the orations of John Bright have a wider range. They touch and concern almost all the great questions which for the last forty years have stirred public thought, or affected national welfare. And consequently they have an historic value far greater than the speeches of any other modern statesman. Another characteristic is the extreme beauty of their language. We read, and re-read them, just as we read our favorite passages from Burke or Pitt, because of the delight their artistic excellence gives us. Here is a metaphor taken from a speech on American slavery: "At the birth of that great Republic, there was sown the seed, if not of its dissolution, at least of its extreme peril; and the infant giant in its cradle may be said to have been rocked under the shadow of the cypress, which is the symbol of mortality and the tomb." Much of the effectiveness of Mr. Bright's speaking was due to the simplicity of his language — to the skilful use of pure Saxon-English. This was in great measure art, but to attain to the utmost simplicity and clearness without poverty in expression, to be truly dignified without being heavy, to be playful without trifling, is the perfection of art. The skill with which his argument was always stated, the constant flow of the clear stream of thought, the soundness and rhythm of his sentences, made his speeches perfect specimens of oratory. The orator is always more or less the advocate. He frequently sees truth from one aspect only. Like the painter, he has to ob-

tain his effects by heightening the lights and deepening the shades. The critic will probably find in Bright's speeches, here exaggeration, there deficiency. Some of them have had their day, have done their work, and of necessity will cease to live. But many of them will remain, fertile in instruction and remarkable for political sagacity, and all of them glow with the eloquence born of a passionate love of liberty, justice and good-will to men. How lofty is the eloquence of this passage with which I may aptly close these brief recollections. Mr. Bright is rebuking those of his countrymen who wished the English government to recognize the Southern Confederacy as an independent State :

"What I do blame is this : I blame men who are eager to admit into the family of nations a State which offers itself to us based upon a principle, I will undertake to say, more odious and more blasphemous than was ever heretofore dreamed of in Christian or Pagan, in civilized or savage times. The leaders of this revolt propose this monstrous thing—that over a territory forty times as large as England the blight and curse of slavery shall be forever perpetuated. I cannot believe, for my part, that such a fate will befall that fair land, stricken though it now is with the ravages of war. I cannot believe that civilization, in its journey with the sun, will sink into endless night, in order to gratify the ambition of the leaders of this revolt, who seek to

'Wade through slaughter to a throne,
And shut the gates of mercy on mankind.'

I have another and a far brighter vision before my gaze. It may be but a vision, but I will cherish it. I see one vast confederation stretching from the frozen North in unbroken line to the glowing South, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific main ; and I see one people, and one language, and one law, and one faith, and, over all that wide continent, the home of freedom, and a refuge for the oppressed of every race, and of every clime."

JOHN CUCKSON.

Springfield, Mass.

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM THOMAS STARR KING.

SUNDAY.

What You are Worth.

To the eyes of men you may be rated now for what you have, and the scale on which you live, — your money at interest, your splendid home, your position in the world of shows,—but think, I pray you, how small and empty are such estimates before the fact that soon you are to enter the halls of the great house not made with hands, and begin life on your capital of mind and heart, of reverence and charity.

MONDAY.

The Broad Life.

There is another kind of life that we may call *broad*. Life is increased in this way by putting out more faculties into communication with nature and society. In fact, it is by the unfolding of faculties that all additions to life are received. Each one of our powers is a receptacle for some element of the Divine good, but it is not like a goblet, and it does not receive as water is poured into a vase; its method is rather that of a seed. When put into proper relations with its objects it germinates and absorbs from the currents and forces outside of it, and transmutes them into its own quality and substance.

TUESDAY.

The Spiritual World.

The spiritual world is the world in which souls live, and from which they draw their nutriment, whether in the body or out of the body. It is the outflow of the life of God,—his power, his thought, his love. The spiritual world is the world of reality and substance. . . . We have the privilege of living in the spiritual world now. We need not wait to get into the next stage of existence to begin to enter it. All the life we have here flows from that world into us. We live in it and of it here, just as the spirits that have passed out of the body do. All they have to support their souls with is the Divine life manifested to them through justice, loveliness, truth, charity, as those realities are offered to us through nature and society and the Bible.

WEDNESDAY.

The Realities of Life.

Suppose that your business relations should be stripped away from you, how much would seem to be rent away, and yet what is left of you? Why, so much is left that nothing seems to have been taken. Your intellect is left, with its relations to the whole world of truth; your taste is left, and the whole loveliness of the universe is ready to feed it; your heart is left, and all humanity with its calls for friendship and

love and service are around it; your faculty of reverence, your power of worship, your spiritual sensibilities, are left, and God remains as before the Supreme Mind, the highest holiness, the unspeakable love, asking for your adoration, your service, and your gratitude.

THURSDAY.

Why We Suffer.

Against the formula of suffering we can put a theory of life, which, in a general way, will account for and justify the suffering. We can say that the world was made for the development of human nature, intellectually, morally, and spiritually,—in reason, will, and the richest affections. We may say that the highest attributes possible to a finite nature cannot be directly created, but must be gained, wrought out, developed by strain and struggle. We may say that all forms of hardship which can have a noble effect on the mind or the character, are justified by the appearance of the product wrought out through them.

FRIDAY.

The Deep Life.

A life is rich in the proportion that it is deep; and it is deep to the extent that the moral and spiritual sentiments are active and healthy . . . . The deepest life is possible for us all. Christ came, that the lowest as well as the highest might have it more abundantly. It is offered to you and me independently of our strength of mind or fullness of learning . . . . And we can have this deepest life by beginning to live for God. Curb your passions. Begin from this moment to listen to the inward voice. Consecrate your heart. Meditate upon the Infinite as the holiest and the best, set forth for our worship, not in the stars so clearly as in the heart of Christ. Education is no more certain to bring knowledge than the humble obedience to these conditions is sure to bring the diviner life.

SATURDAY.

A Cry from the Depths.

O that we might go down into the deeps and wrestle with this great mystery of human life, and the needs of humanity, in order that our moral deadness might be broken, in order that through the cry which would be forced from us for God, we might have the glory of his presence break upon us, and feel the manly, abounding joy of a belief that evil is not the strongest force in nature, that he cares for us, that he works for us, that we are nothing, and that we live in him.

Better have failed in the high aim, as I,
Than vulgarly in the low aim succeed
As, God be thanked, I do not.
—*Robert Browning.*

ILLUSTRATIONS OF UNITARIANISM.

This is the way Rev. J. H. Crooker describes the mission or purpose of a church:

"A church has but one true purpose or reason for existence,—to unite men in a common effort to bring in the Kingdom of God. The sole mission of the church is to make the will of God prevail among men, to associate them for worship, edification and helpfulness. And every earnest man and woman ought to be included there and set to work."

STATEMENT OF THE UNIVERSALIST CHURCH, STILLWATER, MINN.

The Universalist church in Stillwater, Minn., publishes the following broad and sensible Basis of Union, which, we take it, illustrates equally well the Universalist and the Unitarian position:

"Believing in the Fatherhood of God, in the Brotherhood of mankind, and in the Final Salvation from sin of all souls; receiving Jesus as our Teacher, and seeking the Spirit of Truth as the moral inspiration of our lives, and having a hope of Immortality, we are associated together to maintain the public worship of God, and to promote the welfare of mankind. And we earnestly and cordially welcome all who sympathize with us in our faith and purpose to a place among us."

STATEMENT OF UNITY CHURCH, ST. CLOUD, MINN.

In the love of truth and in the spirit of Jesus Christ, we join for the worship of God and the service of man.

We believe in one God, the Father eternal, whose righteousness, wisdom, and love rule the worlds.

We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life.

We believe that we owe our lives to the service of our kindred, our neighbors, the state, and mankind.

We believe that obedience to duty is the way of life, and no one can do wrong and not suffer harm.

We believe in the imitation of Jesus

Christ, and all God's heroes, teachers, martyrs, saints, and benefactors.

We hold to the brotherhood of those who love and serve man, and we hope for the Life Everlasting.

This is no creed or confession of faith. We would leave every man's conscience free. It is the ideal toward which we would strive.

MR. SNYDER ON THE "WESTERN PROBLEM."

In the *Christian Register*, of April 11, there is a letter from Rev. John Snyder, pastor of the First Unitarian Church of St. Louis, on "The Western Problem," deprecating the division which is steadily going forward in Western Unitarianism, and urging a simple plan whereby without sacrifice of principle on the part of anybody harmony and unity can be restored.

Mr. Snyder writes in the kindest spirit. The plan he proposes is one which has been suggested and urged several times before; but it has the merit of seeming more reasonable and practicable the longer it is considered. It was urged by Rev. M. J. Savage in a paper read before the Channing Club of Chicago, in the winter of 1884–5. Later the *Christian Register* urged it, as the *Unitarian* has urged it repeatedly.

The committee sent West by the American Unitarian Association to confer with the Western Conference Directors in the spring of 1887 proposed it as one of two plans, either one of which, if accepted by the Conference, it was believed would settle the Western trouble. The two plans were (to quote the language of the A. U. A. committee) the following:

First Plan: "The Committee (of the A. U. A.) asked the directors of the Western Conference if, while maintaining unequivocally that their fellowship is bounded by no dogmatic test, they could not with equal distinctness affirm that the Conference, so far as it undertook missionary work and the work of church extension, would do so on the basis of Christian Theism."

Second Plan: "Could not the Western Conference, in the interests of harmony, while retaining the work of printing tracts, manuals and the *Unity*, in which it is now engaged, hand over the field work to the Association, in whose charge it now was almost entirely in fact, if not in name?"

For the Conference to have accepted either of these propositions would have been satisfactory to the A. U. A., as it also would have been to the Unitarians of the West generally; and either plan would have restored harmony in the Western ranks. But the Conference at that time would accept neither.

Now Mr. Snyder revives the second proposition, and urges it anew, hoping, seemingly, that the experience and reflection of two years may have done something to make the Western Conference leaders more favorably disposed toward it.

We heartily commend Mr. Snyder's letter. If the Western Conference will not consent to return to its former basis of Christian Theism, and thus put itself in line with the American Unitarian Association, and make union among our western workers once more possible on the old platform, surely the very least it should think of doing is to make of itself an organization similar to the National Conference, existing solely for thought purposes, and turn over such limited missionary and administrative work as it is attempting to do into the hands of our national missionary organization, the American Unitarian Association, which association, as a fact, has always done and is now doing most of the missionary work in the West. As Mr. Snyder suggests, on the platform adopted at Cincinnati we can all meet for *discussion*, though many of us cannot regard it as adequate for *missionary work* and *church building*.

MR. SNYDER'S LETTER.

To the Editor of the Christian Register:

A proposition has been made to some members of the Directory of the Western Conference, upon which I should like to have the judgment of the Eastern brethren, especially of those who agree with the Conference in its doctrinal position.

I. That the Western Conference shall retain its present declaration of principles as its basis of fellowship.

II. That the Conference shall abandon all executive and missionary functions, thus occupying for the West the same position that is held by the National Conference in relation to the whole country.

III. That the American Unitarian Association shall be asked to establish in Chicago a Western Secretary, and to select an executive board or advisory committee, composed, perhaps, of the officers of the various local or State conferences, said board or committee to pass upon all business relating to the establishment of new churches, the expenditure of money, and the disbursement of the Church Loan Fund.

This proposition is offered for the following reasons:

1. Because in the West we are slowly but surely drifting into the position of being practically *two* denominations. This may be denied and disguised. But ordinary people, who are apt to see things from a purely business point of view, recognize that there are *two* sets of instrumentalities at work here which are not harmonious. These differences, or apparent differences, are being emphasized and sharpened every day.

2. Because many of us in the West felt before the existence of the "Issue" that the Western Conference had no longer any logical reason for being. We felt, whether rightly or wrongly, that it wasted power.

3. Because the most "radical" men in the West gladly admit that the American Unitarian Association has been exceptionally broad, generous, and liberal in its treatment of every phase of Western thought, administering its trusts with a breadth of interpretation which precludes all just complaint.

4. Because this proposition asks for no sacrifice of principle, no contraction of fellowship, nothing but a change of policy.

The object we all have in common is the establishment of Unitarian churches. To do this successfully needs all the devotion and the business sense that we can command; and we are certainly not wise, if we allow any misunderstandings and divided counsels to interfere with the accomplishment of this supreme purpose.

Upon the present platform of the Western Conference we are quite willing to stand once a year, to discuss the great problems of religious thought; but we do not think the platform is sufficiently definite as to our admittedly common purpose to make it the best basis for Unitarian missionary labor.

If these propositions cannot or should not be adopted as the basis of a future working unity, I am honestly anxious to know the reason why. JOHN SNYDER.

The temple of Buddha at Kioto, Japan, cost $6,000,000. A ton of ropes made from women's hair is used in and about the structure.

TWO BEAUTIFUL CHARITIES.

I. THE TOLEDO FREE KINDERGARTEN FOR POOR CHILDREN.

A few months ago the Church of Our Father (First Unitarian) undertook the establishment of a free Kindergarten for the care and instruction of the poorest and most neglected class of children in the city. Mr. Jennings, the minister, laid the need, as he saw it, before his people, in a sermon; the matter was taken up with great heartiness, particularly by the ladies of the congregation, and in a few weeks' time the money necessary was secured, a proper building was rented, and the work was begun. It is the first institution of the kind ever established in the city, and has attracted much attention. There is only one voice as to the excellence of the work it is doing, both directly to the children gathered into its care, and indirectly to their parents at home, in giving them new hope and feelings of responsibility.

A lady visiting in Toledo, who has become much interested in the institution, thus describes it:

Gathered in from the streets and homes of the worst part of the city, the little ones are washed, fed, clothed, and taught by experienced teachers, the same class songs, marches and exercises that are taught more fortunate children in a school a few blocks away. The little specimens are a study in human nature, some of them utterly contradictory to all accepted notions of heredity, pre-natal influences, and environment.

There is a small boy with the most delicately cut features, clear white skin and curls of silken brown hair. Can you believe him the child of drunken or vicious parents? There is even an instinctive winsomeness in his behavior. There is a little girl with the most pitiful, tearful eyes and thin, pallid cheeks, the woes of generations seem concentrated in her sensitive, suffering nature. When it is time to clap hands, the rest do it so gaily, but her weak little spats haven't a particle of enthusiasm. Once she seemed to forget herself and sing out with the rest, then she suddenly lost the inspiration as if some ghost had caught her by the shoulder and chidden her for being merry. Her mother is dying of consumption, her father is shiftless and abusive, and the children have not had sufficient food. And her poor little heart is all the time breaking with sorrow. These kindergarten hours are like blessed gleams of sunshine in her dull life. "She is much

more spirited than when she came," the teacher said, "and gets brighter every day."

Most of the boys are rosy. They live out of doors and get plenty of exercise. The girls' faces are not so happy. They have to help to do the drudgery in the miserable hovels called homes. But there is not a stupid face in the crowd, all theories to the contrary. How they enter into song and gestures with all their might! How their little feet keep time to the music! It is the happiest thing in their whole lives. Their pretty-faced teacher in her becoming gown and with her soft, kind voice, is an angel of light to them. It is indeed a labor of charity, which is another name for love. The children are taught correct speech and good manners. What influence will enter with them into these miserable homes! As you can judge of a child's home by his appearance and behavior, so in time you can notice a difference in the home, corresponding with the child's advancement.

Free kindergartens and mission schools are better than reformatories, and enough of the one, with persistent, continuous and thorough work will greatly lessen the need for the other.

II. The Baltimore House-Keeping School.

The following account of the cooking-school for poor girls which has been established in connection with the First Unitarian Church, Baltimore, we take from the *Baltimore American:*

One of the most completely equipped churches in this city, is the First Independent Christ Church (Unitarian), corner of Charles and Franklin streets, Rev. Charles R. Weld, pastor. The basement has lately been altered into apartments for a cooking school, a guild room, an embryo gymnasium, and there are rooms for other uses. The lecture-room adjoining the church is used for the household industrial class and the sewing school. These classes consist of about sixty children of the working people of the city, who here are taught housekeeping in all its branches.

The Household Class meets on Tuesday and Thursday afternoons. It consists of some sixty girls ranging in age from seven to twelve. They are a happy crowd, who not only say they like the school, but who undoubtedly do enjoy the instruction they receive, for the gentle ladies who have them in charge, while thorough disciplinarians, know how to win the love of the girls. These little ones are from poor families, while their teachers are among the well-to-do, and here capital and labor unite in Christian love. The idea of Mr. Weld and these ladies is to instruct these girls, so that instead of having to enter factories for a living, they can find homes in good families as servants, or, if they do not do this, that they may, at least, be thoroughly fitted for the duties of life in their own homes.

The great trouble with girls just going out to service is that their employers have to teach them everything, while a graduate of this church school is capable of at once relieving her employer of all anxiety in regard to the care of a table or other household duties.

The class go through the regular kitchen drill. They march in single file or by twos and fours to the music of the piano into the room where are stored the brooms, and quickly arming themselves with that useful article, they countermarch out again into the lecture-room, where they go through calisthenics, using the broom as their wand.

This broom exercise is quite amusing, and the sixty girls going through the military maneuvers look like a broom brigade. This broom brigade is taught to wage war on its natural enemy—dirt and dust.

The little girls appear to enjoy the table-setting drill. They draw up in line, and by turn four girls are detailed to set the dining table, while the class watches the work. The teacher calls out, "Girls, what do we do first?" and a chorus of voices answer, "Put on the Canton-cotton cloth." The teacher then asks, "What next?" and the answer comes, "Put on the table cloth." The teacher asks, "What next?" and the answer is chorused back, "Put on next the knives and forks."

So, the table is set, and the first course—soup—is served; then come instructions how to place the vegetable dishes, and the meat at the father's place, and the dessert at the mother's place; ending with taking off the dishes and folding away the tablecloth. Cleanliness and neatness are strictly enforced, and the scholars all look nice. They also have a chair drill and play kindergarten games.

Down in the kitchen Miss Simon appears as happy as a lark with her cooking class of twelve girls, ranging in age from twelve to fifteen. The class are given samples of their cookery to take home to show their parents. The mothers are said to be delighted with the school, and they bear witness to the fact that the teaching makes their daughters far more helpful at home.

These girls also receive full instructions how to answer a door-bell, and how to bring in a card; how to wash dishes; how to make a bed properly and all about the airing of clothes, and they are also given rudimentary lessons in neatness, and are taught how to clean house. After they are taught the rudiments of housekeeping in the primary class they are then graduated, as it were, to the cooking school.

When the reporter was present the housekeeping class went through the broom drill to the tune of the "Marseillaise," while the

girls sang the broom song, the first verse of which is as follows:

"Here we come, from Yankee land!
Here we come, a working band!
With our brooms and with our brushes,
With warm hearts and smiling faces.
We are learning while we're young
How to make our work real fun."

On Saturday morning the sewing class of the Industrial School meets, and the girls are thoroughly drilled in sewing, from the little tot, just learning to thread a needle, to the more experienced scholars, who are drilled in the intricacies of the advanced art.

DEDICATION HYMNS.

Composed for the Dedication of the First Congregational Unitarian Church, Cincinnati, Ohio.

Our Father, here our ark we rest,
Our temple walls we rear;
O, may the place by Thee be blest,
Thy mercy seat be here.

Except the shaping hand be Thine,
In vain our work is done;
Make strong these beams, with love divine,
Make faith our corner stone.

Lord, while these walls we dedicate,
O, consecrate each will
Upon Thy call to haste or wait,
To work Thy bidding still.

Be with us in this holy place,
And in our daily lives;
In chanted hymn we'll render praise,
In soul, that silent strives.

Then let the path be long or brief,
We cannot go astray;
In gleam of joy or cloud of grief,
Thou leadest day by day.

ALICE WILLIAMS BROTHERTON.

O Lord, from out the builder's hand,
We consecrate to Thee
This house of prayer, and trust its walls
Thy fitting shrine may be.

O let Thy benediction rest
Upon our worship here,
And may we feel with reverent hearts
Thy holy presence near.

But better than in walls of stone,
Thy temple shall be found
Within the throbbing heart of man,
Where love and grace abound.

The altar's flame, when kindled bright
With pure aspiring thought,
Will light the soul to truer bliss
Than earthly pleasures brought.

VIRGINIA G. ELLARD.

However things may seem, no evil thing is success, and no good thing is failure.—*Samuel Longfellow.*

DEDICATION OF THE CINCINNATI CHURCH.

The people of the First Congregational Church of Cincinnati are rejoicing in the establishment of their new, cheerful and beautiful house of worship, on the Reading Road, in the midst of the growing family population of the city. For a long time all the interests of the Unitarian cause here have been suffering from the rapid removal of liberally disposed people to the cleaner, new parts of the city; and, after two years' vigorous discussion of the exigencies of the situation, the result is that the house of worship is conveniently located at a point accessible by cable and electric cars, to the old town and the new.

The church is constructed of small blocks of freestone in several tints; its very large and bright windows are of various amber hues of cathedral glass, very striking by night and by day; its roof is covered with red tiles. The pulpit and the organ are upon a broad platform under the rose window; and the pews, which seat about three hundred people, are arranged according to prevailing modern ideas of bringing every worshiper within easy sight and sound of the minister. The auditorium is fifty-six feet square, extending immediately, by the separation of movable shutters, into the parlor and Sunday-school room, which is forty by twenty feet. A pleasant feature of the auditorium is two fire-places for ventilation, warmth and cheer.

The building, upon which there are yet to be made a few more touches of decoration, will cost about $25,000; the land cost $10,500. A leading parishioner has already offered to present a pulpit of carved oak, from the hands of Henry Fry, one of the most skillful of Cincinnati's artists.

The services of dedication, which were held on Wednesday evening, March 27th, before an audience completely filling the house, were conducted by Rev. Messrs. Savage, of Boston, Hosmer, of Cleveland, and the following Cincinnati ministers,—Philipson, a Jewish Rabbi; Whitney, Universalist; Fisher, of Unity Church; and Thayer, the pastor of the congregation. Dr. Wise, the Rabbi of the Plum Street Temple, and Mr. Eisenlohr, German Protestant, were on the platform. Two members of the congregation, Mrs. Brotherton and Mrs. Ellard, furnished original hymns.

The sermon by Mr. Savage was an effective presentation of the need of the work of the Liberal Church as a guide of the modern discontent with old forms of religion into a faith consistent with the present state of knowledge and with the purest standards of morals. The wide-spread and increasing dissatisfaction of thoughtful people with what has stood for religion is not the product of ignorance nor of immorality, for the world was never so intelligent and so moral: it is a proper revolt against a

scheme of doctrine which is erected upon the supposititious fall of Adam and the entire ancient theory of cosmogony which have passed out of all rational belief. Yet man in every stage of culture has been religious in the sense of being intensely eager to put himself into the most helpful relations to the Eternal Power of the universe: and the liberal with his mind free to seize truth whenever he finds it, and retaining only the essential reverences and sanctions of the past, without its limitations and nightmares, has a point of vantage for speaking the reconciling word for knowledge and devotion, which lays upon him a most grave yet hopeful responsibility. For such a message of reconciliation and reconstruction does this new Cincinnati church stand.

Mr. Hosmer, of Cleveland, offered the prayer of dedication, and the minister (Mr. Thayer), and his congregation joined in the following sentences of dedication:

"We have built this house to be a house of prayer, a house of thought, a house of love, and of united action.

"We now dedicate it to these high uses.

"We dedicate it to the worship and love of God, in whom we live, and move, and have our being.

"We dedicate it to the love of man, to the spreading of the gospel of peace and good will which Jesus taught, and to all that may bless and uplift human lives.

"We dedicate it to free and earnest thought, to the study of truth, to an ever increasing insight, to an ever advancing knowledge.

"To the Holy Spirit of purity and love, to the sweet breathing of God in our hearts, to the spirit of Christian Communion, we dedicate this place.

"And may the blessing of the infinite Father crown our work."

G. A. T.

JOKES ABOUT HELL AND THE DEVIL.

At a recent meeting of the Methodist ministers in Chicago the existence of a real personal devil was generally agreed to, but all the same the ministers were full of jokes about the subject. In reporting the meeting the *Detroit Journal* takes occasion to inquire how it is that persons who really believe in a devil or an eternal hell can make them the subjects of wit, pleasantry and burlesque. The inquiry is so pertinent that we reproduce it. Says the *Journal:*

The place to which the wicked are consigned and their ultimate destiny is certainly no joke. It is a fate that ought to make a man shudder if there is any danger of his going there, and to tear him to pieces with pity and sympathy if he thinks his fellow men are going there. Yet in spite of its horrors and terrors it is quite as often mentioned with a jocose turn and made the subject of banter and a half dry humor even by those who believe in it.

Again, the devil as generally represented is a terrible monster. He is constantly on the alert to entrap men; to get them into his clutches, and drag them down to endless perdition. He is a creature more to be dreaded than is the tiger by the Hindoo villager or the boa constrictor by the native of South America, who certainly do not laugh when these ferocious monsters are going about seeking whom they may devour. Yet there is scarcely a personage about whom so many jests are uttered as the devil. The mere mention of his name, either "to ears polite" or any others, is almost sure to provoke a smile. Literature is filled with funny anecdotes and stories about him. He is universally regarded, by high and low, by learned and ignorant, by clergy and laymen, saints and sinners, as a perfectly fair object for sarcasms and jeers.

At a meeting of the Methodist clergy the other morning, the reality of the devil was discussed and his existence as a fiend and destroyer of men's souls almost unanimously admitted. Yet, at the beginning of the paper which was read, the clergyman called attention to the fact that people seldom discussed this scourge and tempter of the race without growing merry over it; and, as if to confirm what is so common an experience, the ministers present proved to be full of amusement, and, before getting down to the serious part of the question, exchanged many a joke and story about the subject of the paper.

Why is it that such momentous questions as hell and the devil provoke so much amusement, even among those who believe in them?

We repeat the question, Why is it? Is there any answer, only that the persons who thus joke and make fun, do not really believe these doctrines? Could they turn into pleasantry and burlesque such awful realities, if they really believed them to be realities?

BEECHER'S CURIOUS DISLIKE OF THEOLOGY.

Beecher hated systematic theology. He traced that hatred to those useless and bitter controversies with which he was familiar in his youth. But the cause of his dislike was deeper than those controversies. It was in Beecher himself. For, magnificent as Beecher was, he was never a systematic thinker. He was rather a tremendous, elemental,

emotional power, that swept everything before him in whatever direction his thought had set. Beecher disliked system in anything. He was one of those men who, perhaps, would say that he loved flowers and hated botany. He loved all the beauty of the world, but cared very little for the system-makers who attempt to arrange and define the underlying scheme of things. So his tendency all the way through in theology and religion was against clear thought; and therein I cannot but regard his influence as harmful. If a man hates systematic theology, it is not because system is bad. The secret of it is that he dislikes the theology. And this proclaiming that systematic theology is not important, that clear thought in religion is not important, when you analyze it carefully, is only a convenient way of dodging difficulties. I do not say, mark you, that Mr. Beecher was conscious of that. I do not think he was. I think he instinctively took this easy way of escaping these difficulties, that he might concentrate his power on matters that he considered of more importance. And yet Beecher occupied, as I believe, a position clearly untenable, illogical, indefensible, in religion. It requires only the most superficial thought to see that the whole scheme of orthodox theology and orthodox salvation springs out of and depends on the doctrine of the fall of man. Beecher scouted and scorned that doctrine for years, and proclaimed himself in his latter days an out-and-out evolutionist in his philosophy of the world. He was, then, in the position of the man who takes out the foundations from under his house, and still tries to live in it as though nothing had happened. And he helped people all over the world to feel what I cannot but regard as an error, that it does not make any special difference what people think, so long as their hearts are right. But, in the long run, it is the creed, it is the underlying system, it is the theory of things, that makes the man and makes the world. Every time you think, every time you speak, every time you act, concerning any matter, even the most commonplace, you imply the fact that you possess a theory concerning the matter you deal with. You do possess a theory; and, if your theory is wrong, in the long run your action will be wrong.—*M. J. Savage, in Unity Pulpit.*

"I AM NOT ALONE."

To use terms, and such as we have, giving expression to mind as well as heart, it would seem in the nature of being that God would not in his eternity be alone, and when he could not form another equal to himself, he did, we must think, the next best thing, and for his society formed man. Even the Infinite One was not able to overcome an impossibility and be content to exist wholly in himself. He chose, therefore, it is judged, to make himself small in his offspring,—philosophy would say to finite himself. Behold the evidences of that everywhere—the likenesses in little of Deity on all hands. No amount of resources can compensate for personal solitude. Says Christ: "I am not alone, the Father is with me." The other side of that with the Father is: I am not alone, my Son is with me. "The Father loveth the Son." All the sons are with the Father and the Father is with all the sons—with the divine image and work of his own hands, with the life of his Life and the souls of his Soul —with his own personal, theistic-evolving humanity, his own aspiring ones, devout and good; and especially is the Father with his sinful and undeveloped children.

The Infinite makes himself small in man, for there is nothing else to make man of. The Infinite, too, the largest possible, as well as the finite, is in man "to will and to do," as it is written. Think also of the other wonderful, glorious, all-betokening statement and fact: "In Him we live, move, and have our being." Christ has said: "I am the vine, ye are the branches." Much more is God the Tree of Life, and all minds, consciences and hearts are the branches. As the strong and mammoth earth is beneath all the things on its surface, so the almighty arms of him who is the great Spirit tenderly bears up all souls.

In the nature of being, man would not—cannot — be left without God: the All-Father would not be without the children of his bosom. Each feels after the love and nestling spirit of the other. In this fulfilment is the greatness and the sweetness, the joy, peace and perfection of being, below, above — above, below.

W. M. Bicknell.

Malden, Mass.

PROFESSOR GEORGE S. MORRIS.

In the recent death of Dr. Morris, Professor of Philosophy in the University of Michigan, America loses one of its three or four most distinguished philosophic writers and teachers. The loss is the more deeply felt because Professor Morris was in the very prime of his powers (49 years of age). After graduating at Dartmouth College, he studied at the Union Theological Seminary in New York, and then going to Germany devoted two years and a half to special philosophic studies.

His first important literary work by which he became known to the world was his translation from the German of Ueberweg's large History of Philosophy.

For ten years, from 1870 to 1880, he occupied the chair of Professor of Modern Languages in the University of Michigan. His spare time, however, was given steadily to philosophical study and writing. In 1878 he was appointed lecturer on Philosophy in Johns Hopkins University, Baltimore, a position which he retained until 1885, keeping also his connection with the University of Michigan. In 1883 his position in the last named institution was changed from that of lecturer in philosophy to that of professor in philosophy. Once at the head of the philosophical department, he soon made it one of the strongest in the University.

His writings are not numerous, but they are marked by a breadth of reading, a thoroughness of scholarship, a power of thought and a fineness of insight that gave their author a secure and high place among American philosophical writers. After his translation of Ueberweg he produced a few important monographs which were published in pamphlet form: "The Philosophy of Art," "Final Cause," "Unconscious Intelligence," "Immortality of the Soul," "Specific Problems of Philosophy," and others.

His first book of original writing was a volume entitled "British Thought and Thinkers," published in 1880, in which he attempts to sketch briefly the lives of the most influential thinkers of Great Britain from Bacon to Spencer, and to indicate the more important problems and results of their thinking. In the year 1883 he published a volume entitled "Philosophy and Christianity," which consisted of a series of lectures which he had delivered on the Ely Foundation of the Union Theological Seminary, and also at Johns Hopkins University.

Perhaps his most important undertaking was that of editing and writing in part a series of books to be entitled "Philosophical Classics," and to be devoted to the critical exposition of the great masterpieces of German philosophical thought. Of this series, seven volumes have been given to the public, two of which, "Kant's Critique of Pure Reason" and "Hegel's Philosophy of State and of History," are from Dr. Morris's own pen.

If we were called upon to classify his thought among the philosophical systems of the time, we should doubtless come nearest the truth if we classed it as Hegelianism, or a modified form of Hegelianism.

Religiously, he classed himself as orthodox, and for some years before his death, was a member of the Episcopal church; but his religious thinking was, in the main, broad. In his thinking, he reminded one of the late Professor T. H. Green, of Oxford, whom he very much admired. His philosophical and ethical views were almost identical with those of Green, and the deep, spiritual insight into religious truth which was so conspicuous in the Oxford professor, was hardly less conspicuous in Professor Morris. But there is a note of independence and virility in the former which was less noticeable in the latter.

Theologically they parted company. Morris held to Hegel's trinity, and gave that and the orthodox idea of the incarnation of God in Christ prominence in much of his philosophical and ethical teaching. Green was a Hegelian, but found no place in his broad, rich, warm, profoundly religious and distinctly Christian thinking for trinity or even miracle.

Professor Morris's personal character was exceptionally pure and high. His social qualities were winning. He was greatly loved and esteemed.

His death cuts short a career not only of much achievement, but of still greater promise. He had for some time been engaged upon a work on "Real Logic" which, however, was not far enough along to be given to the public.

REV. CHARLES F. DOLE ON PROHIBITION.

On Sunday afternoon, April 7th, Rev. C. F. Dole addressed a large congregation in his own church in Jamaica Plain, Mass., on the subject which is so deeply engaging the attention of the people of his own and other states, "Shall the Saloon Go?" We give an abstract of his discourse, as reported in the *Herald:*

The Cretans, as every one knows, were famous liars. After a time there came to be a terrible condition of things among the Cretans. They grew so bad that many began to wonder whether lying was right. Lying, they said, is ruining the Cretan people; it spoils our trade; lying is a great curse. To this certain ones objected that it was only the excess and abuse of lying that did harm. If every one practiced it moderately, they said, if men would stop short of malicious lying, there would be no evil in it. No, the new party replied: we do not believe in lying at all. Moderate lying has proved to be dangerous. They took in hand, therefore, to stop the old habit of lying.

The parable of the Cretans is true to the facts with respect to the growth of morals. There was no law in the Old Testament against lying, but only against the abuse of lying, as in perjury. But after ages of experimenting, we have found out that lying is bad. Lying hurts a nation that indulges in it. Lying hurts the individual. The truth is safe. Lying is perilous.

Society has made the same discovery by costly experiment in various other respects.

For ages men saw no harm in polygamy. At last, as men grew in experience, they found out that polygamy hurt society. The new ideal of the home slowly won its way.

So again with slavery, in which in Bible times men saw no harm. But at last, after centuries of experiment, mankind has found out that slavery does harm. Whenever anything threatens evil to society or to the individual, conscience proclaims that that thing ought not to be. The laws then are made to register the voice of the conscience of the people.

There were no Bible laws against gambling. There was no conscience to make or enforce such laws. There could always be made out a plausible case for the right of the individual to risk his own money. Nevertheless, as the result of costly, social experience of the evil of gambling, we have to-day stringent laws against it. True, there is still much gambling—especially in stocks and on base-ball—which the laws do not prevent. Nevertheless, public opinion and conscience, while they hardly enforce the laws, maintain them as righteous. Why this change in the ruling of conscience against a custom of hoary antiquity and world-wide prevalence? Simply because society became convinced that gambling, on the whole, was a terrible evil. As soon as society found out that the habit of gambling hurt, the conscience which always stands ready to stamp out an evil, rallied to establish the new crime out of what had once been sanctioned by usage and precedent. Man must not do—the exceptional and strong-minded individual must not do—what it is an evil to society for the average man to do.

We are ready now to advance, and we think, to establish a proposition with respect to the question that now agitates the community over the treatment of the intoxicating drinks. Our proposition is this, viz.: That society is fast feeling its way toward putting the use of intoxicating drinks in the list of those customs and practices which, on the whole, and all things considered, hurt, and are, therefore, evil. We will grant all that any one says in defense of the use of these drinks. They have usage and precedent in their favor. But all these things, point by point, have been true with respect to every one of the evils which we have named, on every one of which the most plausible arguments have been brought forward, and specially in favor of the exceptional individual, who could use his liberty.

If, in Massachusetts, half as many people died of hydrophobia as actually die of intemperance, we should exclaim, though it would grieve us to say it, the dog is not worth while; the dog must go!

But, some one says, we propose to keep within the safe margin of the milder drinks, such as beer and wine, where surely there can be no harm. Yes, we reply, there is a narrow margin of sloping beach on the shore, where the boys bathe. But this gentle slope suddenly drops away into deep

water. There is a treacherous undertow at the place.

With much weightier reasons we say the same of the intoxicating drinks. It is well to know precisely what and how great the issue is. We are in the heat of a strife as important to mankind as the struggle over slavery or over the theory of the family, and vastly greater than the question of gambling.

LETTER FROM JAPAN.

The following letter from Rev. A. M. Knapp, our Unitarian representative in Japan, will interest our readers:

51 Shiba Sannai,
TOKYO, March 10th, 1889.

MY DEAR MR SUNDERLAND:

For a long time I have been thinking of writing you, but a man with an Empire on his hands has little leisure for foreign correspondence. I must no longer delay, however, to thank you for the bright and active young men whom you are constantly sending me from Ann Arbor, and who are proving such efficient helpers in my work. With the last arrival, Mr. Suzuki, I was greatly impressed and pleased. With his earnest and reverent spirit, he cannot fail, if rightly trained, to become an important accession. Mr. Arakawa too is taking hold with great energy. Having just received an appointment as Associate Editor of the *Hochi Shimbun*, he is earnest in his desire to make it an organ of Unitarianism, and as it is one of the two leading dailies of the Empire, the carrying out of his plan opens before us great possibilities. In it he will be heartily seconded by his senior, Mr. Yano, who is an avowed Unitarian. And the latter being the intimate friend of Count Okuma, the leader of the Cabinet, the influence of the paper can hardly be overestimated.

Mr. Matsumoto is very efficient in practical ways, and the three, together with the Fukuzawa brothers, represent the very best elements of Japanese youth.

Just such work as you are doing in Ann Arbor ought to be done here among the students of the Imperial University. Orthodoxy makes absolutely no impression upon them, and they are drifting no whither. We ought to have at least one man here who would have no other care but that of showing the students that there is a form of Christianity without superstition; for their prejudice against the Western faith is solely on account of the burden of supernaturalism which it insists upon carrying. We ought to have also at least one man who could devote his entire time to newspaper work, filling the various channels of influence which in that field have been opened to us in so remarkable a way. In a word we ought to have a large force at work here and that right speedily. Possibly you have already heard of the fortunate chance which has put it in our power to bring such a force into the field at comparatively little expense. Through co-operation with the leaders here the money problem will be solved with comparatively slight difficulty. My only anxiety is occasioned by the dearth of the right sort of men.

The chief object of my visit home this summer will be to make the selection of men, and my hope is to return in the autumn with such a Unitarian corps, and such an *esprit de corps* as will carry the work on to an assured success. Of one thing I am entirely sure, and that is that a beginning made with a small force will be not only time and money wasted, but also a magnificent opportunity thrown away.

Sincerely yours,
ARTHUR MAY KNAPP.

EDITORIAL NOTES.

The Christian Life begins an editorial upon "John Bright" with these lines:

> "His mourners are two hosts—
> His friends and foes.
> He kept the whiteness of his soul,
> And thus men o'er him weep."

That was a wise word of Arnold Toynbee, the man who did so much for the London poor, and after whom Toynbee Hall was named: "Languor can only be conquered by enthusiasm, and enthusiasm can only be kindled by two things: an ideal which takes the imagination by storm, and a definite, intelligent plan for carrying out that ideal into practice."

Speaking of the movement to establish a James Freeman Clarke professorship in the Meadville Theological School the *Universalist* says: "The enterprise commends itself instantly. Dr. Clarke was one of the first scholars and thinkers of his denomination and one of the wisest and most useful men of his time. Unitarianism has never been embodied in a more happy representative of its best traits. It was Dr. Clarke's good fortune not to be identified with any of the weaker phases of the Unitarian movement. For while he was progressive, he was not flippant nor destructive; and while he was conservative, he was not bound hand and foot by condition and precedent. Such a man would be suitably memorialized by a professorship in the Meadville Seminary."

We trust that our churches, west as well as east, will, as far as possible, represent themselves by delegates at the anniversary of our national missionary organization, the American Unitarian Association, the last week in May. The meeting ought to be one of somewhat unusual interest. There is much good work to report from various parts of the field; and especially will the presence of Mr. Knapp, from Japan, and the encouraging story he has to tell, add to the attractiveness and significance of the meeting.

It is of course painful to reflect that western matters are still in such a shape that there can be no general anniversaries there. The Western Conference will hold its annual meeting in Chicago, but as yet it has taken no steps to make it possible for those who cannot accept its non-theistic position to unite with it. We invite the attention of all our readers, especially in the West, to Mr. Snyder's letter on another page, in which he urges a plan of action which, if carried out, would, without a sacrifice of principle on the part of anybody, restore union and harmony among the western churches.

But whether the Western Conference consents to Mr. Snyder's plan or not, his suggestion as to the need of a Western Secretary of the A. U. A. in Chicago, and a general Western Advisory Board to be made up of the officers of the State Conferences and others, is a weighty one. Every year only makes it more plain that there can be little or no general constructive work done in the West until this step is taken.

We have called attention in past years to the practice of the Western Conference, of embodying so far as possible the whole Unitarian work of the west in its annual report, as if it still continued to represent the whole West, instead of only a minority. The Conference should report its own work, and the work of those churches that contribute to its support and remain still connected with it; and *no other*. There is no more propriety or justice in its including in its report the work of Unitarian churches that have withdrawn from it and have nothing to do with it than there would be in including the work of the Universalist or of the Congregational churches. This utterance is prompted by the fact that word comes to us that statistics are being gathered with a view to reporting again in the old misleading way. We therefore renew our protest. Much the larger part not only of the regular church work, but of the missionary and church extension work of the West is now being done wholly apart from the Western Conference, and by men not in sympathy with it. This being the case, what a burlesque it becomes for it to go on reporting all the work of the West!

We urge this the more strongly because the way is so plainly open for it to gain the *right* to report all the Western churches again, if it chooses.

The distribution of tracts by the American Unitarian Association was in 1875, 35,496; in 1880, 106,124; in 1888, 512,570. Could there be a more striking illustration, both of the growing missionary activity of our churches, and of the rapidly increasing demand for our thought in all parts of the country?

For some time past there have been intimations that there was on foot in Boston a movement to raise a special reserve fund of a hundred thousand dollars for the American Unitarian Association. Now we know what it all means. The Boston "Unitarian Club," the strongest organization of laymen in our body, has fully considered the matter, and has said it ought to be done, and must be done. At its last meeting, April 10, a strong committee of seven gentlemen was appointed to push forward the work of raising subscriptions. It was this club that raised the money for the "Unitarian Building" in Boston, which furnishes so excellent a head-quarters for our growing denominational activities.

The First Religious Society (Unitarian) in Newburyport, Mass., held a meeting on March 24, at which they unani-

mously adopted the following covenant, as better expressing the sentiment of the society than that which they have hitherto used:

Covenant.—In the freedom of truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man.

This is only one more of many indications that the tendency among liberal churches to-day is away from the "creed" idea and toward the "*covenant*" idea—a happy tendency. The older Congregational churches of New England, were for the most part covenant churches. The harder, more limiting, more dogmatic creed came in later. And of all the forms of covenant that have appeared among us, perhaps none is at once so simple and so complete as this which our Newburyport society, following the example of so many others, has adopted.

Dr. Henson, pastor of the First Baptist Church, Chicago, preached recently on "Hell," to which Rev. Charles Conklin, pastor of the Second Universalist Church, replied. Among other things said by Mr. Conklin was the following: "If hell is thirst, with no water to quench it; hunger with no food to appease it; a knife thrust into the heart again and again, as Dr. Henson says, then there will be a great deal of crying in the quiet corners of heaven . . . . No mother can love the hand that pushes her baby into the burning pit. Imagine the man who could sing the doxology with such a picture of hell as that in his mind. If hell exists and is a place of endless punishment, then heaven is a gigantic failure, and we should feel pity for God."

In a recent sermon, Dr. Talmage has been illustrating the doctrine of the trinity and making it as clear as — fog. He is greatly amazed that men should find it hard to believe in God as trinity when they believe in trinities in so many other directions. "All of us," he exclaims, "the scoffers themselves, as well as the rest of us, acknowledge trinities all around. Trinity in our own make-up — body, mind, soul; body with which we move, mind with which we think, soul with which we love; three, yet one man. Trinity in the air — light, heat, moisture — yet one atmosphere. Trinity in the court room — three judges on the bench — but one court."

To all of which the *Christian Leader* replies: "In such utterances as these Dr. Talmage does but confirm the protest of the 'scoffer.' Body, mind and soul are not three *persons*. Light, heat and moisture are not — if the plural may be pardoned — three airs. The three judges are one court but not one person. If these illustrations at all represented or illustrated the doctrine of the trinity, nobody would scoff at it. But in these illustrations, Dr Talmage logically denies the real doctrine of the trinity!"

We have seen no more satisfactory summary of the leading features of what may be called the New Education than that given in a lecture recently delivered by Dr. Henry M. Leipziger, in the large hall of the Columbia College law building, New York City. The title of the lecture was the "Philosophy of the New Education." Dr. Leipziger epitomized the education reform which he believes to be now needed, as follows:

1st. Educational systems must progress to meet the requirements of our age.

2d. The great need is harmonious training, *i. e.*, the training of all the faculties of the pupil.

3d. The faculty of *observation* should especially be developed. The teacher should not merely *tell* his pupils, but should make the pupil *think* for himself, and thus develop his individuality.

4th. The *hand* and *eye* should be trained.

5th. Drawing and the use of tools (for boys) and drawing and domestic economy (for girls) should be taught in all schools.

6th. Technical schools are needed to train skilled American mechanics.

7th. *Morals* should be taught in all schools. The object of education is to develop, *first of all* CHARACTER. History, if properly taught, is a valuable means to this end.

8th. The *profession* of teaching requires the study of psychology and ethics on the part of those who would become teachers.

When accounts come to us, as they do so often, of swindles and bank defalcations, we are tempted to exclaim over

the growing dishonesty of our age. At such times it is well for us to call to mind such facts as these: The annual commerce and trade of the United States reaches fifty thousand millions of dollars, and the exchanges of the banks of the country show that the money handled by the cashiers, tellers and clerks during the year 1887 aggregated fifty-two thousand millions of dollars. How almost infinitesimal do the defalcations appear when compared with these vast sums!

WOMAN'S WORD AND WORK.

NEW YORK CITY.

The April meeting of the New York League of Unitarian Women was held in Unity Church, Brooklyn, which was full to overflowing. The meeting being called to order by the President, Mrs. Williams, the Secretary presented the names of thirteen ladies who were accepted as members. The religious news report and the philanthropic news report were read, the latter being on the Working Girls' Vacation Society.

The subject of the day's discussion was "Self-supporting Women," and the first paper was read by Mrs. Runkle. Who, she asked, are self-supporting women, or, rather, who are they not—from Queen Victoria to the humble apple woman at the corner? Every woman, the sum of whose daily labor, if paid her in money, would maintain her, is self-supporting. The largest part of work consists in converting crude material into beauty and use. Men make the money usually; women transmute the dross of money into the gold of intelligence, by converting the helpless human atom into the noble man or woman. Try to find the reason why wage-earning is encouraging to men, and not so to women. First, natural conservatism retards any change in our opinions. The cave-dwellers regarded women as inferior, and we inherit this opinion from former ages. Not all persons live in the nineteenth century; some still live in the middle ages; thus the earlier impression of man's supremacy comes often to the surface. Little of permanent value can be done for woman except what has been done by woman. The number of women who must work for pay grows constantly larger; they are being specially trained in trade and art schools; and the general training of their faculties has made women capable of doing anything. The attitude of society is inclined to be that of looking down on wage-earning women, because small business men are petty; but when business women are refined and cultured they will be welcomed by the refined and cultured. Maintain the dignity of labor; it is not to be depreciated, and not to be boasted of.

A paper on the "Versatile Attitudes of Women in America," written by Mrs. Longstreet, was read by Mrs. Bell.

Mrs. Catlin said that the first self-supporting women were those engaged in domestic service, and teachers, milliners and dressmakers. These were looked down upon; men were unwilling their wives and daughters should earn money. All this is now modified; any woman successful in her work is well received in society; but such women have not, usually, leisure to be lionized. Still there is a slight stigma on girls who work for money, but before many years it will be as great a disgrace for the daughters to be dependent, as it is now for the sons. Money, however, is not the only equivalent for the highest services rendered; love and faithfulness can only be repaid by kindly recognition. The proper attitude of society toward wage-earners should be that of respect, consideration and gratitude, especially toward those who do the drudgery. Is self-support a question of wages, or of labor? At first it seems to be one of wages, but in reality, self-support is a question of value contributed. The woman who is doing the best she can within the limits of her environment is a self-supporting woman, and an important factor in increasing the world's riches. Her *being* results in some others *doing*.

Mrs. Halloway spoke on women farmers of the south. There are 201 ways in the north, and 10 in the south for women to earn a living; and 20,000 women there are actually farmers, and work with the negroes on the land, cattle-raising making their greatest success. There is need in the south of manual training schools, and need of Unitarian women to give the Southern women broad, intelligent, and optimistic views of life.

Mrs. Palmer, speaking in regard to women's physical limitations, thought she had none except those of her maternal functions, and that women often had more endurance than men; but that there should be more out-of-door studying from nature by boys and girls both, so as to combine physical training with other education.

Mrs. Green said that there is a gradual change in regard to the status of wage-earning women in society. The reason of this narrows itself down to the woman question. The working woman of to-day is educating society. So it is best to leave her social standing to herself, for she is the little leaven that leaveneth the whole lump.

Miss Rounds said that many women apply for positions to earn money whose only recommendation is that their husbands have failed in business. The limp moral attitude of the worker herself is partly responsible for the way in which she is treated. She should be taught a knowledge of the intrinsic value of labor.

Mrs. Croly said she might entirely ignore society and yet be perfectly happy; she has the best thing in life in her own hands—only teach her to value work properly.

After the concluding exercises the meeting was adjourned; the next meeting being in Yonkers, on May 3rd. L. L. S.

Ass't Cor. Secretary.

PHILADELPHIA.

The April meeting of the Philadelphia branch of the Woman's Auxiliary Conference, was well attended, at the Germantown Unitarian Church. The increasing interest in these meetings is shown by many others than the original members, who regularly attend and give thoughtful consideration to the subjects pre-arranged for the season's work. On April 4th, essays were presented by our members upon "The True Heaven and the True Hell:"

1. Symbols of Heaven and Hell;
2. Dante's Visions;
3. Moral Exposure of Women of Culture;
4. The Heaven to Seek, the Hell to Shun.

It is hoped our P. O. Mission work is effective of good; 400 tracts and 50 letters were sent out in answer to applications during March. Children's P. O. Mission work as yet is not burdensome to those who have undertaken it, owing, doubtless, to the natural diffidence of children to correspond with their unseen friends; much is, however, hoped for in this direction, when they become aware of the benefit to be derived by them from such correspondence. In the meantime we will "learn to labor and to wait." L. H. T.

ABBY W. MAY.

Soft were the tones of her voice, and earnest and strong was her plea,
As she stood in her place to awaken the bond and the free;
She labored from morning till night, she lavished her strength,
And her heart is at rest; it has stopped its beating at length.

How oft when the war was scorching the land with its fire,
She summoned the high and the low, with vehement desire
To bury forever the lines that divided the past,
And assuage the wounds of the men who were bleeding and dying so fast.

When beautiful Peace came anear, and beckoned with radiant smile
To charm the heart of the North and sweetly beguile,
She asked not for joy nor for rest, and her money she gave
And her ease for the man who was homeless and once was a slave.

At last she arose, and she reached out a sisterly hand
To raise up the down-trodden women who dwelt in the land;
She asked for the right that belongs to the home of the free—
To be free in the Church and the State, as our Master would have us to be.

And many they were, the defeats and the crosses she patiently bore,
But her spirit rebounded exultant, again and again, as before;
And now she is sleeping with God, for she needed her rest,
We bow to his Fatherly will, and we say it is best!

MARTHA PERRY LOWE.

Somerville, Mass.

RAMABAI.

The little Hindu maiden heard a voice amid the lull
Of singing streams and rustling leaves, in groves in Gungamul;
It swept along the mountain wind down to the Western sea—
Heaven whispering to the listening earth, "Truth, like the air, is free!"

That word had winged her father's feet from fettering caste away,
To give his fledgelings liberty for flight in ampler day
Than man's close cage-like code allowed; and so the maiden grew
To reach of thought and insight clear no dim zenana knew.

Child of the lone Ghaut mountains! flower of India's wilderness!
She knows that God unsealed her lips her sisters dumb to bless;
Gave her the clew to lead them forth from where they blindly grope;
Bade her unlock their dungeon doors, and light the lamps of hope.

Bravest of Hindu widows! how dare we look at thee,
So fearless in love's liberty, and say that we are free?
We, who have heard the voice of Christ, and yet remain the slaves
Of indolence and selfishness, immured in living graves?

O, Ramabai, may we not share thy task, almost divine?
Thy cause is womanhood's, is Christ's own work no less than thine.
The power that unseals sepulchres will move thy little hand!
The stone rolls back — they rise — they breathe — the women of the land!

Lucy Larcom in the Woman's Journal.

The work of organizing and sustaining Ramabai Circles ought to go steadily forward in this country.

UNIVERSALIST NOTES.

NEW METHODS IN THE SUNDAY-SCHOOL.

It may be of interest to the readers of the *Unitarian* to speak of the method of work for Sunday-schools, which has been adopted in St Paul's parish, Chicago, and which has attracted favorable notice from many Sunday-school workers and students. It is a plan which aims to secure more time, more thought and more actual study for the subjects with which the Sunday-school concerns itself, without disturbing present methods of organization, the separate classes and the study of a uniform lesson on Sunday. In order to get at this result, use is made of the Chautauqua idea. A course of study is arranged, which an adult might cover in two years' reading, but which a youth would require three or four to finish, and, which, of course, may be made to conform to the theological character of any school in which it is introduced. A copy of this scheme is furnished to every scholar who undertakes the course, and also a card on which is made a record of each lesson in the regular work of the school, which is studied at home. The details of the scheme are best illustrated by quoting from the circular issued by the "Home Sunday Circle" of St. Paul's church:

I.—Any member of the Sunday-school or Parish can be a member of the Circle, by handing in his name to the Pastor, the Superintendent or the Secretary of the Home Study Circle.

II.—Each member of the Circle is expected to take the course of study in order, beginning with the lowest grade. Graduation from one grade to another entitles to the certificate or diploma for the lower grade, and can take place only by passing the required examinations.

III.—The course of study is as follows:

1. *FIRST GRADE.* The Ten Commandments; The Twenty-Third Psalm; The Lord's Prayer; The Sunday-School Creed; The Beatitudes; all to be committed to memory.

2. *SECOND GRADE.* Names of the Books of the Bible; Psalms i, xix, xc, xci, cxxi, cxlvii; to be committed to memory. Bacon's Childhood of Jesus; Gospel Catechism, to be learned. The Gospel of Mark to be read through. An average of 60 per cent. on the Lesson Card.

3. *THIRD GRADE.* The Parables of the Good Samaritan (Luke x, 25–37), and of the Prodigal Son (Luke xv, 11–32); and the xiii chap. of 1st Corinthians, to be committed to memory. Geography of the Holy Land (lesson sheet prepared for the Circle). Gospels of Matthew, Luke and John, and the Acts of the Apostles to be read through. History of the Jews. An average of 60 per cent. on the Lesson Card.

4. *FOURTH GRADE.* Farrar's "Life of Christ;" Cone's "Universalism;" Row's "Reasons for Believing in Christianity;" Bierbower's "Reasons for the Virtues;" The New Testament to be read through. An average of 60 per cent. on the Lesson Card.

5. *FIFTH GRADE.* (Advanced or Home.) Milman's "History of the Jews;" Farrar's "Life of Paul; "The Latest Word of Universalism;" "Manual of Faith and Duty;" Wright's "Logic of Christian Evidences;" The Bible.

IV.—The Diplomas for the various grades are respectively a White Seal, a Blue Seal, a Silver Seal, a Gold Seal, and a Parchment.

V.—Examinations will be given at stated times either orally or by written papers furnished the student.

The requirement of "sixty per cent. on the Lesson Card," means that the student must have studied, during his work in the circle, at least sixty per cent. of the lessons taken up in the school with which he is connected, or of the International Lessons if connected with a school having no uniform lessons.

It may be said of this plan that it is at once systematic and elastic; it can be carried out without encountering the difficulties involved in breaking up a school into graded classes; it covers a sufficiently wide range to give a good religious and theological knowledge to any one completing it; there is provision in it for informing the mind and quickening the religious nature; it gives familiarity with the letter of the Bible, with the doctrines of the church, with the evidences of Christianity, and prescribes a helpful class of devotional readings. It is an adaptation, too, of a method which in the wonderful work of the Chautauqua Circles throughout the country, has proved itself perfectly feasible. Of course it is crude and imperfect as all new methods must be. It will require an interested and competent leader. It will be something of a tax on the patience and perseverance of the students. It will have to compete with the very methods and organization from which it is patterned. But it offers to pastors and Sunday-school workers what they have long coveted, *i. e.*, a chance to secure more of the time and thought of children and youth for the study of religious things.

It may be added that about one hundred are already enrolled in St. Paul's school, including many adults; and that numerous applications have been made for information from interested persons all over the country. J. C. A.

LITERARY NOTES.

A "Prolegomena to *In Memoriam*," by Prof. Thomas Davidson, is announced by Houghton, Mifflin and Co.

Tolstoi's "My Religion" is to be published in a new and cheap edition by T. Y. Crowell & Co.

It is announced that Messrs. Cassell & Company will publish at once a new edition of William Robertson's "Life and Times of the Rt. Hon. John Bright," which has been brought down to date by a well-known American writer. The adding of the last lines to these chapters was held back to await the death, which has been so long an-

ticipated. The frontispiece of the book is a portrait of Mr. Bright, taken from a recent photograph.

Messrs. Sonnenschein & Co. (London) have in press a series of papers on vivisection, by Miss Frances Power Cobbe. The book will be published under the title of "The Modern Rack."

Mr. Edward W. Emerson has written a book upon the private and domestic life of his father, Ralph Waldo Emerson, which admirably supplements Mr. Cabot's excellent biography of Emerson which treated more especially his public career as author and lecturer. The title of the new book is "Emerson in Concord," and Houghton, Mifflin & Co. will soon bring it out.

Houghton, Mifflin & Co. will soon publish the first volumes of an Illustrated Library Edition of Thackeray's Works. It will be printed from large type, and will contain twenty-two crown octavo volumes, illustrated with over sixteen hundred pictures from designs by Thackeray and various artists. It will be more complete than any other English or American edition yet published.

The London *Inquirer* is publishing as a series of "supplements," portraits of some of the most eminent living representatives of Unitarianism in England. Portraits of Rev. H. W. Crosskey, minister of the Church of the Messiah, Birmingham, Harry Rawson, Esq., Ex-President of the British and Foreign Unitarian Association, and Prof. J. Estlin Carpenter, of Manchester New College, have already appeared.

The next number of the *Unitarian* will contain an extended and careful paper by Rev. J. H. Crooker, of Madison, Wis., on "Present Religious Tendencies in Scotland."

The International Record of Charities and Correction, edited by Rev. Fred. H. Wines, will be published hereafter in Springfield, Ill., Mr. Wines's home, instead of in New York City as heretofore. The limited financial support which the paper has received necessitates the change. The ability with which it has been conducted and the importance of the cause it represents certainly ought to ensure it an ample support.

A special and very tasteful edition, in morocco, of our little volume of poems "One Upward Look Each Day" has been prepared, containing a neat *Marriage Certificate*. The volume seems a peculiarly fitting wedding gift, and it is believed that many of the ministers will be glad to get it in this form. It may be obtained from the A. U. A. rooms, Boston, or by addressing the *Unitarian*, Ann Arbor. Price, seventy-five cents.

Under the head of "The Disciples' Pulpit," a selected sermon of Dr. James Freeman Clarke is still published each month by Geo. H. Ellis, Boston. There are now two volumes containing the following sermons:

Volume I:

1. The Mutual Obligations of Science and Religion.
2. From Faith to Faith.
3. A Happy New Year.
4. The Ministry of the Letter and Ministry of the Spirit.
5. A Sermon on Scolding.
6. Melchizedek and his Moral.
7. "The Wrath of the Lamb."
8. Rejoice Evermore.
9. Dorothea L. Dix.
10. Anarchy and Law.
11. Temperance Efforts and Temperance Methods.
12. The Pew System and the Free-Seat System.

Volume II:

1. The Mind of Christ.
2. What God Gives He Gives Forever.
3. The Broad Church.
4. Christ and other Masters.
5. The Old and New View of the Hereafter.
6. Lost Opportunities.
7. Be not Weary in Well-doing.
8. Homes in Heaven and on Earth.
9. The Joys of Christmas.
10. How to get the Most out of the Coming Year.
11. "I Make all Things New."

Subscription price, 50 cents per year; single numbers, five cents. For missionary work, $3.00 per hundred.

Columbia College is to have an annex called Barnard College, which will give to women full courses of studies equivalent to those offered in Columbia, and confer the same degrees. The professors of Columbia College will have charge of many of the classes.

Says the *Woman's Journal:* "Ramabai has opened her school. By the counsel of her advisory board in India, it has been established in the Back Bay district of Bombay instead of at Poonah. Her reception among her own people has thus far been cordial and encouraging."

We are in receipt of an interesting pamphlet entitled "A Brief History of the Last Three Pastorates of the First Parish in Dedham," Mass.; the three pastorates being those of Rev. Benjamin H. Bailey from 1861 to 1867, Rev. George McKean Folsom from 1869 to 1875, and Rev. Seth C. Beach from 1875 to 1888. The matter of the pamphlet was preached as a sermon by Mr. Beach on Nov. 11, last. The author begins by saying: "The history of this parish during its first seven pastorates, covering a period of two hundred and twenty-two years, has been written with a fullness and ability which leave little to be supplied. For the com-

memoration of the two hundreth anniversary of the gathering of the church, my predecessor, Dr. Lamson, prepared with painstaking care three sermons, in which, and in notes to which, was told not only the story of this parish but the religious history of the town, to the beginning of his own pastorate in 1818. On the fortieth anniversary of his settlement, Dr. Lamson continued the history in a sermon, supplemented at the time of his resignation, in 1860, by another, in which was told most that is given a later generation to know of his long and fruitful ministry. We have also had prepared an interesting and valuable biographical sketch of Dr. Lamson, which, with other matter, we have printed in a small book entitled, 'The First Church in Dedham.' These sermons, with this biographical sketch, make together a very complete history of what is of most interest in the religious life of this parish during something more than six generations."

Says the *Boston Commonwealth:* "A friend recently asked Julian Hawthorne as to the current opinion that literary marriages are rarely happy. He answered: 'My own experience has been so fortunate that I am prepared to find it exceptional; yet I incline to think that writers are more apt to be happy in their marriages than persons of any other given profession. They have the pleasures of real life and the pleasures of the imaginative life, both — the one supplementing and alternating with the other.'"

Rev. J. T. Sunderland's book, "The Liberal Christian Ministry as a Calling for Young Men and Women," published by Geo. H. Ellis, Boston, will be ready this week.

Hosea Ballou: A Marvellous Life Story. By Oscar F. Safford, D. D. Boston: Universalist Publishing House. We have here a well written biography of a strong, noble and truly historic character — the man who, all things considered, is perhaps to be regarded as the most influential preacher and leader that modern Universalism has produced. In a future number of the *Unitarian* we hope to give our readers a somewhat extended article upon Hosea Ballou and his work.

Poems. By Lee Fairchild. Chicago: A. F. Moore & Co. The short poems that make up this little volume represent life and nature under their pleasanter moods. Though the most are lighter thoughts touched into graceful form "by sweet Fancy's brush," some show that the poet has at times wakened from mere dreaming and has seen the meaning behind the nature he lovingly pictures. When birds, flowers, woods, streams and the quieter moods of human life move him, he has spoken in a broader language and has given his verse more beauty of form than when the humorous aspects have touched his fancy.

May Mr. Fairchild sometime gain a place in a wider field than that of "Western literature" alone.

Our Legacy. Boston: American Unitarian Association. Paper and cloth. pp. 65. In this little volume we have a series of meditations on the Lord's Prayer,—devout, earnest, practical, helpful. The writer enters with rare appreciation and depth of insight, not only into the spirit of the prayer as a whole, but into the meaning of each petition and ascription.

The Tree of Mythology, its Growth and Fruitage: Genesis of the Nursery Tale, Saws of Folk-Lore, etc. By Charles De B. Mills. Syracuse: C. W. Bardeen. The author of this book has evidently studied widely and patiently the more accessible myth-literature of the world, and gives us here a pretty good condensation and classification of the same under the following heads: Myths of Explanation; Myths arising from Metaphor; Heroic Legends; Nursery Tales; Proverbs and Folk-Lore; Survivals and Reminiscences; Shadow and Signification; Didactic, Ethical; Symbolism.

One cannot always see why Mr. Mills classifies a myth under one head rather than another; not a few of his explanations seem fanciful; he does not carry the sun-myth theory to quite the extreme that Sir G. W. Cox does, though we think he carries it somewhat farther than sound scholarship warrants; the reader lays down the book with the feeling that the science of mythology is still in a very crude and unsatisfactory state, if indeed it can yet be called a science at all. Still Mr. Mills shows himself a diligent collector. Some of his explanations and reflections are suggestive and interesting, and his classification is not without convenience and practical value. Perhaps it would not be going too far to call this the best popular work on mythology we have in English. It has the advantage of a good index.

PUBLICATIONS RECEIVED.

Scriptures: Hebrew and Christian, Vol. II. Edited by E. T. Bartlett, D. D., and John P. Peters, Ph. D. New York and London: G. P. Putnam's Sons. Price, $1.50.

Judaism and the Science of Religion. By Rabbi Louis Grossman, D. D. New York and London: G. P. Putnam's Sons. Price, $1.50.

Hosea Ballou: A Marvellous Life-Story. By Oscar F. Safford, D. D. Boston: Universalist Publishing House.

My Story of the War. By Mary A. Livermore. Hartford, Conn.: A. D. Worthington & Co. Price, $3.25.

Modern Science Essayist (Feb. 15, April 1 and 15). Boston: The New Ideal Publishing Co. Single number, 10 cents.

"An ounce of cheerfulness is worth a pound of sadness to serve God with."

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (April).

The Law of Righteousness. By George Batchelor.

The Woman's Kingdom. By Janet E. R. Rees.

The Kalevala. By James T. Bixby.

Wasson's Essays.

Our Future.

Universalist Quarterly (April).

The Reaction from Realism. By John Coleman Adams.

The Church and the World. By J. S. Lee.

The Study of the Scriptures in our Colleges. By H. Blanchard.

The Future of American Institutions. By R. A. Greene.

Andover Review (April).

The Philosophy of Thomas Hill Green. By John Dewey.

The Public Schools and Religion. By Wm. Elliot Griffis.

The Anti-Semitic Agitation in Europe. By Geo. H. Schodde.

North American Review (April).

Professor Huxley and Agnosticism. By R. G. Ingersoll.

Christianity versus Socialism. By Lyman Abbott.

Idiosyncrasies of Alcohol. By W. S. Searle.

Lend a Hand (April).

The Possible Boston. By E. E. Hale.

Special Work of Associated Charities. By Mrs. Fields.

Helen Keller. By Mrs. Bernard Whitman.

Atlantic Monthly (April).

Why our Science Students go to Germany. By Samuel Sheldon.

A French Bishop of the Fifteenth Century. By Francis C. Lowell.

An Outline Portrait. By Louise Imogen Guiney.

Scribner's Magazine (April).

Henrik Ibsen. By George Rice Carpenter.

The Prevention of Railroad Strikes. By Charles Francis Adams.

Shakspere's English Kings. By Walter Pater.

The Century (April).

The Inauguration of Washington. By Clarence Winthrop Bowen.

Washington at Mount Vernon after the Revolution. By Mrs. Burton Harrison.

The Russian Police. By George Kennan.

Our deeds determine us as much as we determine our deeds.—*George Eliot.*

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

The *Spring Meeting* of the *Wisconsin Conference of Unitarian* and other *Independent Societies* will be held at Black River Falls, Wis., May 7-9, 1889. Rev. M. D. Shutter, of Minneapolis, will preach the opening sermon Tuesday evening, May 7. Subject: "The Liberal Faith as the Basis of Character." The Universalist Church of Black River Falls extends a most cordial welcome to the delegates and friends of the Conference. T. B. Forbush, President; J. H. Crooker, Secretary.

Alton, Ill.—Rev. H. D. Stevens has begun his work here full of hope and under good auspices. The Society here is an old one, having been organized in 1853. Besides a house of worship, it owns a parsonage finely located on the bluff overlooking the Mississippi. Besides his morning sermons Mr. Stevens has begun a series of Sunday evening discourses on popular topics.

Ann Arbor, Mich.—The Sunday evening lectures, which continued this year a little over six months, have just closed. The attendance of students has been large, not infrequently crowding the auditorium and overflowing into the parlors. The morning congregations also have been excellent. The Unity Club will hold two more meetings; its season has been prosperous. The Ladies' Union have been making a study of Japan, and have found the subject very interesting. The Channing Guild held its Anniversary on Sunday evening, April 7, with a sermon by Rev. Reed Stuart, of Detroit.

Baltimore, Md.—The *Baltimore American* has recently printed sermons from Rev. Chas. R. Weld, on "George Fox and the Inner Light," "Christ the Desire of All Nations," "A Study of Truth," "What Lack I Yet?" "A Man's a Man for a' That," and "Why am I a Unitarian?"

Belmont, Mass.—The members of the Roundabout Club recently gave a genuine and kindly surprise to their president, Rev. Hilary Bygrave. They called upon him and passed the evening pleasantly with music and readings. After refreshments were served, Mr. Bygrave was presented with Mrs. Cowden Clarke's "Concordance to Shakespeare," Martineau's "Study of Religion," "Longfellow's Poems," Emerson's "Parnassus," and the autographs of the members of the club.

Boston and Vicinity.—After a long and anxious time of sickness, Rev. H. W.

Foote has now for some weeks been steadily gaining ground, and we are all rejoicing.

—Thursday evening, April 11, our church at Cambridgeport was thronged with an interested and sympathetic congregation, for the installation of Rev. John Tunis as "associate minister" with our old friend Dr. George W. Briggs.

—The Benevolent Fraternity is earnestly considering what to do with the "Parker Memorial." Meanwhile the problem is partly solving itself by the number of useful church institutions, such as Dr. Hale's "Tolstoi Club," which are gathering about it and fast turning it into a centre of useful work.

—This "Tolstoi Club," by the way, is a notable thing. It began when Dr. Hale had to give up his part in the chaplainship at Harvard. Some of the young men wanted to know how they could still continue to see him, whereupon the idea was started of meeting once a week to discuss social problems, matters of citizenship — *not* Tolstoi, but in something of the Tolstoi spirit. The result has been the formation of this club, of some 70 young men, partly Harvard students and partly from the Massachusetts Institute of Technology.

—Rev. S. H. Winkley, for more than 40 years minister of the Bulfinch Place Chapel, and rarely beloved by many besides his own mission congregation, says he is seventy years old. It seems absurd, but one is bound to believe him, so his people got up a birthday reception on Fast Day evening, April 4. Large numbers attended, and there was much loving feeling manifested, both in prose and verse. The Boston Association of Ministers attended in a body.

—The Third Religious Society in Dorchester has just held its annual meeting. Ten persons were baptized and twenty received into the church, several of them the leading men in the congregation. Religious interest seems very deep in the society.

Big Rapids, Mich.—Rev. J. T. Sunderland spent Saturday and Sunday, April 13 and 14, here, trying to kindle new hope and life in the Unitarian Society, which has been for some time without a pastor. A congregation of 100 came out on Sunday. A committee was appointed to see how much money can be raised for the support of a minister.

Cedar Rapids, Ia.—Rev. Anna J. Norris has returned from the south-west. She is preaching occasionally here and in the neighborhood and hopes soon to take a parish and resume permanent work.

Chicago.—Mr. Sidney Morse has nearly completed a bust of Theodore Parker for All Souls' Church. Orders have also been given for similar busts of Channing and Martineau. Mr. Jones held preparatory conversations at the church on several Sunday afternoons, preceding Easter, for the benefit of persons desiring to join the society. The attendance was excellent and the results most satisfactory.

Davenport, Ia.— The Sunday-school has increased in numbers since last September, until there is great need of more room; and an addition is now being built which will add several rooms to the church.

—Mr. Judy has just finished a course of Sunday evening sermons which have proved very interesting to many outsiders as well as to members of the church. The "annual revival" is felt to have been very beneficial.

Detroit.— This city has the following philanthropic institutions:

Young Woman's Home.
Home of the Friendless.
Thompson Home for Old Ladies.
Ladies' Protestant Orphan Association.
Woman's Hospital and Foundlings' Home.
Industrial School.
Children's Free Hospital.
Open Door Society.
Day Nursery and Kindergarten.
Helping Hand Society.
Woman's Christian Association.
Good Will Society.
Detroit Home for Boys.
Ladies' Society for Hebrew Widows and Orphans.
St. Vincent's Female Orphan Asylum.

—At the late school election, 2700 women registered, and one woman was elected as a member of the school board.

—The Unitarian society has adopted plans for its new church.

—Rev. Reed Stuart will spend his summer vacation in the White Mountains.

Duxbury, Mass. — A correspondent writes that through the efforts of Rev. Mr. Bannigan, the Sunday-school is again becoming strong and interesting. It has been suggested as a new pleasure for the children that they be taken to Plymouth, about thirty miles distant, to see the monuments and to visit the many places of historic interest about the town.

Evansville, Ind.— Rev. Julius Blass, who has been for some years at Millbury, Mass., has accepted a call to a liberal German church in this city.

Ithaca, N. Y.—The *Weekly Ithacan* prints an excellent sermon by Rev. John W. Day upon "The Value of Little Things."

—Mrs. Earl Barnes gave a very interesting lecture before the Unity Cub recently, on "The Poor of London."

Littleton, N. H.—The Unitarian Society here is growing in numbers and popularity. A few months ago the Unitarians were not recognized by the other churches as Christians. But sentiment has been so revolutionized that the Fast Day union service was held in the Unitarian church, the pastor preaching the sermon, and the other ministers of the place taking part in the service. Now the Grand Army Post requests the pastor to preach the Memorial

sermon. These things, together with the fact that the society has doubled within the last four months, make the Unitarians here very enthusiastic.

Lowell, Mass.—The *Morning Mail* prints a helpful and excellent sermon entitled "Redeeming a Meagre Life," by Rev. Geo. C. Wright, of the Unitarian Ministry-at-Large.

Millbury, Mass.—At a recent parish meeting of the First Unitarian Society, the following resolution was adopted: "In accepting the resignation of our pastor, Rev. Julius Blass, we desire to express our sincere regard for him and our appreciation of his services. Coming among us when our work was in its infancy, he has strengthened us with his own faith and courage, has faithfully borne our burdens with us, as well as shared our hopes, and in all our experiences has been our dear friend and helper. We commend him to those to whom he is to minister as a workman approved by his work, and as a brother beloved."

Moline, Ill.—Rev. H. D. Stevens, who has gone to Alton, left the Unitarian Society in Moline in excellent condition. The new church goes steadily forward and will be ready for dedication soon.

Newport, R. I.—The Boston *Commonwealth* says: Rev. W. R. Alger, of Boston, who is in charge of the Channing Memorial church (at Newport) is attracting crowds of people to that place of worship at the special Sunday evening services.

New Orleans, La.—Rev. J. W. Hudson, of Peabody, Mass., has returned north from a four months' visit in this city, where he has been supplying by exchange with Mr. Allen. Rev. J. E. Wright, of Montpelier, Vt., is now here.

Northfield, Mass.—Rev. S. R. Free, lately received into Unitarian fellowship and formerly pastor of a Congregational church in Willimantic, Conn., is settled over the Unitarian church, and has begun what promises to be a most helpful and prosperous work. The largely attended evening service is to be held in the church instead of the vestry, the choir has been increased in numbers and the Revised Service and Hymn-book adopted.

Philadelphia, Pa.—Rev. Charles G. Ames spent a Sunday with his former flock, April 7th. He came not only to fill his old pulpit once more, but to take his family away with him to Boston. There is great sorrow over his departure from Philadelphia. Who his successor is to be does not seem to be yet decided.

—A correspondent from the First Church writes: In the absence of Mr. May, the First Church is grateful in an especial manner to its pastor *emeritus*, who for several weeks past has filled the pulpit, and interested those who have so long known and loved the voice of Dr. Furness, and also, many persons not members of our own church who have availed themselves of the opportunities to listen to his gracious and wise words. We are now anticipating his Easter sermon; and as April 20th is the 87th anniversary of his birth, we feel how especially favored we are here in Philadelphia; and our sincere prayer is, not only that he may long be spared to us, but that we may strive to show in our own individual lives that his example is not without effect. Lives of such men should remind us that

"We may make our lives sublime."

April 19.

Saco, Me.—The long pastorate of Dr. Nichols here, forty-six years, could not fail to leave the parish in a good condition for the new pastor, who has just entered into this field. The parish is entirely harmonious—in good and hopeful condition. The new pastor has begun a Sunday evening vesper service which is very well attended, and a Friday evening class for Religious Study is opening with promise. The parish has purchased a parsonage which is to be put in good condition for occupancy in the fall. The envelope system of collection has been adopted and is working admirably.

Salem, Mass.—Rev. F. B. Mott, of the Barton Square Church, has been preaching a special series of "Sermons before Easter," on the "Life of Christ," taking for his subjects: Preparation; Consecration; Ministry; Death; Victory.

Sioux City, Iowa.—The Iowa Association of Unitarian and other Independent Churches, meets here April 29-30.

—Miss Safford, the pastor of the Unitarian church, has returned, and everything is going on prosperously.

Toledo, Ohio.—The *Blade* prints in full a ringing sermon from Rev. A. G. Jennings on "Unitarian Belief in Christ," in reply to some strictures which had been made by Dr. Bacon, of the Central Congregational Church on the views of Unitarians concerning Christ.

Turner's Falls, Mass.—Rev. Mr. Free of Arlington Heights, has accepted the call of the Unitarian church and will begin his pastorate May 1st. Like his brother, who is to be his near neighbor at Northfield, Mr. Free has lately come into our denomination, although both discover that they have been preaching Unitarianism and are in fullest accord with liberal ideas.

Wichita, Kansas.—Rev. N. Hoagland has been here 16 months. Services are being held in the Opera House, the largest auditorium in the city,—a room too large for the best results, but the only suitable place to be obtained. A new church edifice is very much needed.

Wilmington, Del.—Rev. W. P. Tilden has declined the call to the church here. Rev. Francis S. Thacher has been invited to supply the pulpit until the summer vacation.

Woodbury, N. J.—The new society organized here last October has now a membership of between fifty and sixty, an average congregation of seventy, and is steadily increasing in numbers and influence. The people are already beginning to talk seriously of a new church. The society is under the efficient charge of Rev. W. M. Gilbert, who preaches at Vineland in the morning and here in the evening.

JOTTINGS.

We are requested by General Marshall to say that small fruits are wanted at the Montana Industrial School, and if any of our readers have blackberry, raspberry or thimbleberry vines to spare, and will send them by mail to Rev. H. F. Bond, Blakely, Montana, they will confer a favor and help make the Montana wilderness blossom.

A large portrait of Miss Abby W. May has been presented by friends to the Tuskegee Normal and Industrial Institute, (Tuskegee, Ala.) of which institution Miss May was a warm friend and trustee. The portrait has been placed in the chapel.

A. L. in the *Christian Register* says: "I strayed into Rev. Robert Collyer's church the other day, and heard such a sweet and satisfying sermon I think I have been the better for it ever since. I suppose Mr. Collyer has some inkling of what a wicked, depraved place the world really is; but his persistent optimism sends me out of his church to dream for a moment that we are all angels of light and the earth is a redeemed place. It is beautiful to have such faith in human nature. There is no greater in Israel."

We overheard the following remark of a sweet-faced little girl who was momentarily agitated with some grievance against a noble-looking little boy: "Do you know what I'd do with *boys?* I'd *burn* 'em!" With just as little appreciation of the horrible meaning of their words, whose theological remark includes other millions as kind-hearted as themselves, millions of kind-hearted people go smiling on through life and saying: "I believe in eternal torture."—*Universalist Record.*

At the head of Mr. Beecher's grave is a very simple monument. It is a block of gray granite perhaps six feet long and half as wide and high. Two faces of it are polished. On the southern face, directly over the grave, is this inscription: "Henry Ward Beecher. June 24, 1813—March 8, 1887. 'He thinketh no evil.'" On the reverse are the names of the infant children buried in the same plot, with the dates of their births and deaths. Four of Mr. Beecher's children died in infancy and four lived to survive him.

When the coffin of John Bright was lowered into the grave four wreaths of flowers lay upon it. One was sent by Queen Victoria. Attached to it was her majesty's autograph. Another was from the Prince and Princess of Wales, with a card bearing the words: "As a mark of respect." The third was from Mr. Bright's workpeople, and the fourth was from Miss Cobden. Attached to Miss Cobden's wreath was a card inscribed: "In loving memory of my father's best friend."

Kate Field says that the woman who aims to be fashionable might as well commit suicide at the start. She must neglect home, husband, and children, put away comfort and convenience, be a first-class hypocrite and a good slanderer, and at the end of ten years break down and become a physical wreck.

Dr. Pepper, provost of the University of Pennsylvania, last week said: "I have investigated this question of co-education thoroughly, and have approached it from the standpoint of rooted prejudice. I must declare that I have found no injurious results whatever. I can, therefore, see no reason at all for the exclusion of women from our universities. This movement is going to succeed and is coming surely."

Over half a million Catholic children attend parochial schools in this country.

They have a good one just at present on a Bangor lawyer who is noted for his absent-mindedness. He went up his own stairs the other day and seeing a notice on his door, "Back at 2 o'clock," sat down to wait for himself.

A physician, satisfied that there was death in that form of tobacco, had a cigarette analyzed. The result was a startling one. The tobacco was found to be strongly impregnated with opium; while the wrapper which was warranted to be rice paper, was proven to be the most ordinary quality of paper whitened with arsenic, the two poisons combined being present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, and which craving can only be satisfied by an incessant consumption of cigarettes.—*Franklin Repository.*

"All things have something more than
barren use;
There is a secret upon the briar,
A tremulous splendor in the autumn dew,
Cold morns are fringed with fire;
The clodded earth goes up in sweet-
breathed flowers,
In music dies poor human speech,
And, into beauty blow these hearts of
ours,
When love is born in each."

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